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1804–1813; Cp. Fr. Ammon.

1804) *Ammon, Cp. Fr.: Entwurf einer wissenschaftlich-praktischen Theologie, nach Grundsätzen des Christenthums und der Vernunft.* Large 8vo. Göttingen. Vandenhoeck and Ruprecht. pp. xxx, 324; index of 10 pp. (The old dogmatism in new raiment, — worked out from the standpoint of the Kantian moral-theology. First of all, a historical exposition of the teachings of the Bible; then, philosophical reflections on their practical value. Miracles, prophecies and revelation are taken by Ammon under his protection. Following Fichte [no. 949], he sets out by positing the need of mankind for a revelation. He then points to the utterances of Christ: and notices — perfectly rightly, from the standpoint of the upholder of a revealed religion — the experience, which every good man may have, that a lifting-up of our hearts into a moral world, and an influencing of them by God, are possible: facts which the experiencer cannot, perhaps, understand, but which are not on that account illusory. — It was objected to these theories, in particular, that they misused the law of causation and were not very far removed from mysticism: e.g., in the review by:)

1805) *Jakob*: in the *I. A.* 1797. pp. 103–115. (Ammon defends himself against these attacks in the following no.:)

1806) *Ammon, Cp. Fr.: Von dem Ursprunge und der Beschaffenheit einer unmittelbaren göttlichen Offenbarung. Als Ankündigung der zweyten Vertheilung des neuen homiletischen Preises für das Jahr 1797.* 4to. Göttingen. 1797. Dieterich. pp. 32. (Nos. 1807, 1809 and 1810 are also directed against Ammon's theory of miracles and revelation.)

1807) *Glauben, Was ist von dem — der Menschen an Wunder überhaupt, und eine übernatürliche Offenbarung insbesondere zu halten? Mit Rücksicht auf Herrn Dr. Ammons neue Offenbarungstheorie.* In: *Henkes Neues Magazin.* Vol. I. 1798. pp. 453–471. Reprinted in summary, in: *Augustis Neue Theologische Blätter.* Vol. I. Part I. 1798. pp. 83–88. (The concept of a miracle stands in contradiction to the necessary laws of our faculty of knowledge: and belief in miracles is very detrimental to the free moral perfecting of mankind.)

1808) Against no. 1807, again, appeared *Hünerwadel: Apologie des Wunder und Offenbarungsglaubens, gegen die Abhandlung eines ungenannten Verfassers in Henkes Neuem Magazin für Religionsphilosophie und Exegese. I. Band, St. iii, S. 453 ff.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part viii. No. 5. 1802. pp. 140–206.

1809) *Nth. Ph. I.:* VI. 4. 1797. pp. 379–400. An exceedingly bitter and depreciatory review of no. 1806.

1810) *Vorstellung, Die neueste — von dem Ursprunge und der Beschaffenheit einer unmittelbaren göttlichen Offenbarung.* In: *Augustis Theologische Blätter.* Second year. 1797. No. 12. pp. 177–186. (In nos. 1811 and 1812 Ammon published a further explication and defense of his own views.)

1811) *Ammon, Cp. Fr.: De notione miraculi. Pars posterior.* 4to. Göttingen. 1797. pp. 16. Christmas programme. Reprinted in: *Ammon, Nova opuscula theologica.* Small 8vo. Göttingen. 1803. Dieterich. *Commentatio IX.* pp. 167–176. (The first part, which appeared in 1795, does not fall to be considered here. It deals, for the most part, with the various definitions of the word ‘miracle.’)

1812) *Ammon, Cp. Fr.: Abhandlungen zur Erläuterung seiner wissenschaftlich-praktischen Theologie.* 8vo. Göttingen. Vandenhoeck and Ruprecht. Vol. I. Part i. *Von der Offenbarung.* 1798. pp. xvi, 146. Part ii. *Von den Wundern.* 1799. pp. 147–265. (Quite different is the view of Ammon in no. 1813, and his later dogmatic works. The change, of course, is due to the change in his opinions which we have already noticed in nos. 1248 and 1254.)

1813) *Ammon, Cp. Fr.: Summa theologiae Christianae.* 8vo. Göttingen. 1803. Dieterich. Twenty sheets. Editio II. Large 8vo. Erlangen. 1808. Heyder. Editio III, castigata et aucta. Large 8vo. Leipsic. 1816. Hartknoch. pp. xxxii, 327. Editio IV. Same place. 1830. (Here he has, it is true, “in *negativer* Rücksicht die Kantische Philosophie zur Berichtigung falscher Vorstellungen und zur Mässigung des die Wahrheit, soweit sie von dem menschlichen Verstande aufgefasst werden kann, so gern überschreitenden Dogmatismus noch fleissig benutzt,” but he doubts “ob von dieser Philosophie in *positiver* Beziehung viel Gutes für die Theologie zu erwarten stehe,” and considers “den Supranaturalismus des Evangeliums gar wohl mit der Wissenschaft vereinbar, sobald er nur rationalistisch aufgefasst und systematisch dargestellt wird.” — *Ammon*, in the: *G. g. A.* 1803. I. pp. 203, 204.)

1813a, b) *Andre, K. Chn.:* cf. nos. 1916 and 1952.

1814) *Anwendung, Ueber die — der kritischen Moralphilosophie auf populäre Vorträge, von P. [Pischon?].* In the: *Homiletisch-kritische Blätter für Candidaten des Predigtamts und angehende Prediger.* Part vii. pp. 256–281. (Good advice as regards a limited application of the critical moral philosophy.)

1815) *Apologie der Versuche, durch Elementar-Philosophie und Wissenschaftslehre die kritische Philosophie zur Wissenschaft κατ' ἐξοχήν zu erheben.* In the: *Nth. Ph. I.* VI. 3. pp. 239–298. (Worthless and breathless defense of Reinhold, Fichte and Schelling against Aenesidemus and the *I. A.*)

1816, 1817; *Art, Neue — literarischer Herausforderung*
(*Schlettweins*).

1816) *Art, Neue — literarischer Herausforderung. Brief des Herrn Regierungsraths Schlettwein an Herrn Professor Kant. Herrn Kant's Erklärung darüber in der Allg. Liter. Zeitung* (cf. no. 93). In the: *Berlinische Blätter.* 1797. Vol. I. September. pp. 321–352. (Kant's *Erklärung* was followed by:)

1817) *Schlettweins, Hrn. — zweiter Brief an Herrn Kant.* Same place. Vol. II. November. pp. 146–153. (Schlettwein's first challenge is also printed in: No. 13. III. pp. 577–594.)

1818) *Augusti, Jh. Chn. Wlh.: Kurze Uebersicht der neuesten theologischen Literatur in England.* In: *Augustis Theologische Blätter.* No. 17. pp. 257–266. (Kant's philosophy, according to p. 260, has as yet exercised no influence at all upon English theology.)

1819) *Auslegung, Sollte wohl die moralische — der Bibel den Zweck erreichen, den man bei ihr bezieht?* In the: *Journal für Prediger.* Vol. XXXII. Or: *Neues Journal für Prediger.* Vol. XII. Part iv. *Pastoral-conferenz.* No. 1. pp. 372–377. (A strict theory of inspiration forces one to moral exposition: but better than this would be a summary of the Bible, which should contain all that it contains of real moral value.)

1820) *Aussprüche der philosophirenden Vernunft und des reinen Herzens über die der Menschheit wichtigsten Gegenstände, mit besonderer Rücksicht auf die kritische Philosophie, zusammengetragen aus den Schriften älterer und neuerer Denker.* [By J. Andr. Neuvrohr (?) and J. H. Wytttenbach.] Large 8vo. Jena. Voigt. Vol. I. 1797. pp. 272. Vol. II. 1798. pp. 274. Vol. III. Jena. 1799. Hempel. pp. 488; with three sheets of preface, and an index of works. Second edition. 1801, 1808, 1821. (An uncritically collected anthology of moral, religious, political, paedagogical and aesthetic pieces. The writings of the Kantian school are preferred, even when they are only of the second or third rank. In the first volume alone are excerpts from over 130 authors.)

1821) *Auszug aus einem Schreiben aus London vom 17. Februar 1797.* In the: *N. A. D. B.* Vol. XXXI. I. B. No. 25. pp. 198–200. (On the fate of the Kantian philosophy in England [*Nitsch*: Translation of *Fr.*], from the anti-Kantian standpoint.)

1821a) *Baader, Frz.:* cf. no. 942c.

1822–1824, Bahrdt — Teller.

1822) *Bahrdt, K. Fr.:* *Moral für alle Stände.* Fourth edition. *Mit einer Vorrede, Verbesserungen und Zusätzen von Wlh. Abrh. Teller.* Large 8vo. Berlin. Vieweg. Vol. I. pp. xviii, 294. Vol. II. pp. 362, with index of 4 pp. (Bahrdt himself terms his ethics an "Anweisung zur Glückseligkeit." His precepts often degenerate into mere rules of expediency. Teller attempts to modify this onesidedness of the original. He endeavors to hold to the mean between Kant's formal moral-principle and the material happiness-principle. The former, he says, is only utilizable by purely spiritual [*geistige*] beings. He recognizes Kant's ideal of virtue as such, but thinks that it is only an object to be contemplated, admired and worshipped. In practice, mankind must aim far lower than at this ideal: the door must be opened to eudaemonistic arguments. This weak-kneed ethical system was very rightly criticised in a review in the:)

1823) *Göttingische Bibliothek der neuesten theologischen Litteratur* (edited by J. F. Schleusner and K. F. Stäudlin). Vol. III. 1797. pp. 805-832. (Teller defended himself against its attacks in the following no. :)

1824) *Teller, Wlh. Abrh. : Ueber den Gebrauch der Glückseligkeitslehre in Predigten und überhaupt in jedem Volks-Unterrichte.* In the: *Neues Magazin für Prediger.* Vol. VII. Part i. 1798. pp. 1-10.

1825) *Bährens: An Herrn Professor Kant in Königsberg.* In: *Der Reichsanzeiger.* Year 1797. Vol. II. No. 152. pp. 1641, 1642. (Adduces two observations, which purport to support the Kantian view that sense-stimuli effect a chemical decomposition of the liquid in the cavities of the brain. — Cf. no. 89.)

1826) *Bardili, C. B.* [it is thus that Bardili also gives his initials, 1802, in his *Philosophische Elementarlehre*, — instead of the: *Chp. Gtfr.*]: *Kürzester Ausdruck für die Principien der menschlichen Erkenntniss.* In the: *I. A.* pp. 753-756. (Even in this brief essay we can catch a glimpse of Bardili's later system of rational realism. In contradistinction to Kant, Bardili regards the assumption of an "objektive Beziehung" of that "was ausser dem Verstande ist" [that is, in Kantian terminology, of things-in-themselves] as inevitably necessary. He not only credits things-in-themselves with time and space attributes, but requires of them — as a condition of any and every employment of the understanding — that in virtue of the "Natur" of their "Aussereinanderseins" they be "identifikabel," — "[ihrer] Natur nach einstimmig." Kant, of course, made a similar requirement [in the transcendental deduction of the categories in the *R. Va.*; second section, no. 4, pp. 112 ff.] not from the things-in-themselves, but from phenomena. "Der Grund der Möglichkeit der Association des Mannichfaltigen, so fern er im Objecte liegt, heisst die Affinität des Mannichfaltigen." But Kant derives this affinity from the transcendental unity of the original apperception; that is, from the understanding. According to Bardili, it lies on the contrary in the objects themselves, without [*ausserhalb*] the understanding. So that a realism is being opposed to idealism.)

1826a) *Bauer, K. Gfr.*: cf. no. 1146.

1826b, c) *Bauerschubert. Jh.*: cf. nos. 1259, 1261.

1826d) *Begehrungsvermögen, Vom* —: cf. no. 1648.

1826e) *Begriff, Noch etwas über den Kantischen* — *vom Eyd*: cf. no. 2021.

1827) *Beitrag zur Geschichte der Schicksale der Kantschen Philosophie.* In the: *Allgemeiner Litterarischer Anzeiger.* No. xlix. pp. 519, 520. (Prosecutions of Kantians in Austria: Passau, Fünfkirchen, Pesth.) Same place. No. 8. p. 73. Notes upon the progress of the Kantian philosophy in France.

1828) *Bemerkungen, Einige* — *die Beantwortung der Frage betreffend: Wie lässt sich die moralische Freyheit des Menschen mit der göttlichen Weltregierung als vereinbar denken?* By A. v. K. In the: *Deutsche Monatschrift.* 1797. Vol. II. August. pp. 319-324. (Follows

Kant, — or, more accurately, Reinhold, — in its definition of freedom. God limits only the physical freedom of mankind, that is to say, the execution of plans, which make against his government of the universe.)

1828a) *Bemerkungen über Kants Begriff vom Eyd*: cf no. 2018.

1829) *Bemerkungen und Vorfragen, die moralische Auslegung der Bibel betreffend, veranlasst durch eine Recension in den philosophischen Annalen.* (Cf. no. 1445.) In the: *Beyträge zur Verbesserung des Kirchen- und Schulwesens in protestantischen Ländern. Herausgegeben von Dtr. Boysen und Jasper Boysen.* Large 8vo. Altona. Hammerich. Vol. I. Part ii. No. 7. pp. 271–298. (Against Kant's moral exegesis.)

1830–1831b; Jh. Gfr. Imm. Berger.

1830) *Berger, Jh. Gfr. Imm. : Versuch einer moralischen Einleitung in das Neue Testament für Religionslehrer und denkende Christen.* Large 8vo. Lemgo. Meyer. Part i. 1797. pp. 310. Part ii. 1797. pp. xxxii, 396. Part iii. 1798. pp. xvi, 494. Part iv. 1800. pp. 48 and 310. The fourth part also under the special title: *Die Sittenlehre des neuen Testaments in einer systematischen Uebersicht zum wissenschaftlichen und praktischen Gebrauch dargestellt.* (The somewhat obscure title covers a historico-critical exposition of the moral doctrinal concepts of the New Testament, arranged in the order of writers, and appraised in terms of the principles of the critical ethics. Berger maintains that there is very considerable agreement between this and the New Testament, — an agreement that requires no forced interpretation to secure its recognition. He declares that he is opposed to the endeavor to discover a supreme moral principle in the New Testament; and keeps himself freer from the reading of Kantian doctrines into the Bible than do most of the other disciples of Kant. He uses the Kantian moral philosophy — which in his opinion is the most correct and purest development of the legislation of reason — in order to discover what is really moral in the New Testament. A revelation, he thinks, can only contain a moral religion, — no other: that is to say, a religion, which while it needs not contain an ethics, still is founded upon an ethics, and promotes this among its adherents. That such a standpoint cannot be without influence upon exegesis, is evident: and that it has left comparatively few and slight traces, is a result of Berger's not investigating the documents of revelation in general, but only their moral doctrines. — We see the waning of the Kantian influence as early as the third volume of no. 1830. Berger deserts him and Fichte altogether in no. 1831; in the second volume of which he not only differs from both on points of detail [allows lies of necessity, for instance], but overtly opposes any moral system that is built up upon simply formal principles. Kant, he says, has laid down assertory propositions and dictatorial sentences, instead of getting systematic deductions. And Fichte is still more roughly handled.)

1831) *Berger, Jh. Gfr. Imm.: Praktische Einleitung ins Alte Testament.* Large 8vo. Leipsic. Crusius. Part i. *Die fünf Bücher Mosis.* 1799. pp. lxi, 416. Part ii. *Die historischen Bücher.* 1800. pp. xxvi, 538. The third and fourth parts, continued by J. Chr. W. Augusti, do not further concern this Bibliography.

1831a, b) With *Berger, 1797* cf. also nos. 1568, 1569.

1832-1834; *Jh. Ad. Bergk.*

1832) *Bergk, Jh. Adm.: Briefe über Kants metaphysische Anfangsgründe der Rechtslehre, enthaltend Erläuterungen, Prüfung und Einwürfe.* Large 8vo. Gera and Leipsic. Heinsius. pp. xvi, 248. (Bergk is in agreement with Kant upon most points, and very clearly indicates the gain which in his opinion has accrued to the science of right by the *A. R.* The Kantian influence is also distinctly traceable in nos. 1833 and 1834. In the former work, Bergk expounds in brief [in addition to what is indicated by the title] the laws of human thought, knowledge and action; and gives a survey of the duties and rights of man.)

1833) *Bergk, Jh. Ad.: Die Theorie der Gesetzgebung.* Large 8vo. Meissen. 1802. Erbstein. pp. xx, 366.

1834) *Bergk, Jh. Ad.: Die Philosophie des peinlichen Rechts.* Large 8vo. Meissen. 1802. Erbstein. pp. xvi, 380.

1835) *Berichtigung der Urtheile des Publikums über Kant und seine Philosophie, von keinem Zunftgelehrten und Sectenphilosophen, sondern von einem blossen Menschen!* (By J. G. Heynig.) 8vo. Cologne on the Rhine. Hammer. pp. 316. (Against all sectarianism in philosophy. Philosophy must be universally intelligible, and applicable to the common life; and must aim at the amelioration of the condition of mankind. Mere speculation is to be rejected. Philosophy only deals with this present life, and can therefore come to no decision about God and immortality. A polemic against Kant's distinction between analytic and synthetic judgments.)

1835a) *Bernhardi, Ambr. Bethm.:* cf. no. 1572.

1836) *Beweis, Demonstrativer — dass Kant kein Kantianer ist.* In the: *Berlinisches Archiv der Zeit und ihres Geschmacks.* Vol. II. August. pp. 156-166. (A richly merited and not at all dull satire upon the mere parrots in the Kantian school.)

1837) *Bibliothek, Allgemeine juristische* —. Vol. III. pp. 145-168. Review * of the *A. R.*

1837a, b) *Bibliothek, Compendiöse — der gemeinnützigsten Kenntnisse für alle Stände.* Alternative titles: *Der Philosoph* and *Der Künstler.* (Edited by K. Chn. Andre.) Cf. nos. 1916 and 1952.

1837c) *Bibliothek, Göttingische — der theologischen Litteratur.* Cf. no. 1823.

1838) *Boost, Pt. Fr.: Untersuchung der Resultate der dogmatischen und skeptischen Kritik, über das Daseyn der Dinge, nebst einem Anhang über Glauben und Wissen.* 8vo. Frankfort on the Main. Eichenberg. pp. xiii, 150. (The dogmatic criticism of Kant, and the skepticism of Platner are both only explicable on the assumption of the existence and knowableness of things-in-themselves: and only on that assumption can they be declared innocent of self-contradictions. As a matter of fact, in his *R.V.* Kant applies several of the categories to things-in-themselves.)

1839–1841; *Bouterwek.*

1839) *Bouterwek, Fr.: Grundriss akademischer Vorlesungen über die Aesthetik.* 8vo. Göttingen. 1797. Dieterich. pp. 23.

1840) *Bouterwek, Fr.: Abriss akademischer Vorlesungen über die Rechtsphilosophie.* 8vo. Göttingen. 1798. Dieterich. pp. 36. (In laying the foundations of a philosophy of right, one must keep clear of all formulae borrowed from the transcendental philosophy, and of any confusion with moral philosophy. — A detailed polemic against the *A. R.*, which, in Bouterwek's opinion, is the work of Kant which is most inferior of all to the *R.V.*)

1841) *Bouterwek, Fr.: Abriss seiner akademischen Vorlesungen, zum Gebrauche seiner Zuhörer.* 8vo. Göttingen. 1798. Dieterich. pp. xx, 124. (Contains, in addition to a reprint of the synopses of the philosophy of right and aesthetics, a logic, a transcendental philosophy, and a general practical philosophy. These 'synopses' are no more than detailed and systematic indices to Bouterwek's lectures. The latter, with the exception of those upon the philosophy of right, follow in general principle the doctrines of the Kantian philosophy, — although according to the preface of no. 1841 Bouterwek regards Kant as requiring revision and correction upon many points, and although he acknowledges in particular that his view of Idealism differs from that of his master. There is no discussion of any new views of his own in the synopses; because he did not think it right to introduce such questions into the lecture-room.)

1842) *Boysen, Jasper: Abriss der christlichen Glaubens- und Sittenlehre nach reinen Grundsätzen. Mit Hinweisung auf den Schleswig-Holsteinischen Landeskatechismus, und auf das Schleswig-Holsteinische allgemeine Gesangbuch: zunächst für seine Konfirmanden entworfen.* 8vo. Altona. Hammerich. pp. 142. (Influenced throughout by the Kantian moral-theology and moral philosophy.)

1843) *Boysen, Jasper: Fordert der christliche Religionslehrer nicht zu viel, wenn er seinen Zuhörern reine uneigennützigte Tugend zur Pflicht macht?* In the: *Beyträge zur Verbesserung des Kirchen- und Schulwesens in protestantischen Ländern.* Herausgegeben von Dtr. Boysen und Jasper Boysen. (Cf. no. 1829.) Vol. I. Part ii. No. 6. pp. 254–270. (The question is answered in the negative, in accordance with the Kantian

moral philosophy : but at the same time the preacher is allowed, for the sake of the weaker brethren, to make use of the customary moral motives, which belong to the happiness-principle ethics. In the first article of the first Part [pp. 1-16 ; *Einleitung zu dieser Zeitschrift*] Boysen and his co-editor had spoken of Kant in eulogistic terms. Kant, according to p. 8, had "eine Bahn gebrochen, die, wenn sie mit eignem sorgfältigen Nachdenken verfolgt wird, auch vorzüglich zu der reinsten und wohlthätigsten moralischen und religiösen Aufklärung, zu der richtigsten Einsicht in die Würde und Bestimmung der Menschheit, in den hohen unbedingten Werth der Moralität, in die Notwendigkeit und Heiligkeit, in das Wesen und die Wirksamkeit der Religion überhaupt, und besonders auch in die Vortrefflichkeit der christlichen Religion, wie sie aus dem reinen Geiste ihres erhabenen Stifters floss, hinleitet.")

1843a) *Breyer, Jh. Fr.*: cf. no. 1574.

1843b) *Briefe eines Engländers, etc.*: cf. no. 946.

1843c) *Briefe über die allerneueste Guckkastenphilosophie*: cf. no. 1687.

1844) *Cannabich, G. Ch.*: *Warnung vor einigen Fehlern der Kanzelberedsamkeit, in Rücksicht des gegenwärtigen Zeitalters*. In: *Jh. Chr. Wlh. Augusti's Theologische Blätter* (cf. no. 1900). Year I. No. 29. pp. 449-452. (Among other things, cautions the reader against bringing into the pulpit the Kantian moral-theology, with its difficult technical terminology.)

1845) *Campe, Jh. Hnr.*: *Musterung der Kantischen Schrift, Zum ewigen Frieden, in Hinsicht auf Reinheit und Richtigkeit der Sprache und Schreibart*. In the: *Beyträge zur weiteren Ausbildung der deutschen Sprache von einer Gesellschaft von Sprachfreunden*. Large 8vo. Brunswick. Schulbuchhandlung. Part ix. (Justifiable complaint of the carelessness and inaccuracy of Kant's linguistic expression; and of the exaggerated use of new *termini technici* both by Kant himself, and more particularly by his followers.)

1846-1848; *Gst. E. Wlh. Dedekind*.

1846) *Dedekind, Gst. E. Wlh.*: *Dokimion, oder praktischer Versuch über ein reales Verhältniss der Geister der Verstorbenen zu den hinterbliebenen Ihrigen*. 8vo. Hanover. 1797. Hahn. Parts i and ii. pp. xvi, 168. (In these two Parts, the author begins by deducing the Kantian moral principle, and attempts to give it a less obscure and complicated, and therefore less disputable, formulation. Then follows a variation of Kant's practical proofs of God [by the aid of theoretical arguments] and immortality, — proofs upon which the writer lays great stress, but which are just as open to objection as, or even more open to objection than, are the Kantian demonstrations. A third Part should have appeared, to show that we "künftig als Naturwesen auf Naturwesen nach Naturgesetzen wirken und umgekehrt Einwirkungen von Naturwesen nach Naturgesetzen erfahren

müssen, welche analog den Gesetzen sind, nach welchen gegenwärtig eine Causalität oder Dependenz zwischen uns und ihnen gegenseitig stattfindet." That this Part never appeared cannot be lamented as meaning a great loss to philosophy: — all the less, as we have in no. 1847 a substitute for it, which treats essentially of the same subject, only in the form of sermons.)

1847) *Dedekind, Gst. E. Wlh. : Ueber Geisternähe und Geisterwirkung, oder über die Wahrscheinlichkeit, dass die Geister der Verstorbenen den Lebenden sowohl nahe seyn, als auch auf sie wirken können. Einige Versuche.* 8vo. Hanover. 1793. The brothers Hahn. pp. vi, 152. Second and more correct edition. Same place. 1793. Part ii. Same place. 1797. pp. xii, 196. Third edition. Same place. 1825. Part iii. Large 8vo. Hanover. 1828. Helwing. (These sermons consist for the most part of arbitrary speculations upon the condition of the soul after death. According to the author's statement, they "durch die praktische Vernunft so gut realisirt werden können, und gegen allen möglichen Zweifel so siegend stehen bleiben werden, als die Idee von Unsterblichkeit." That is quite *à la du Prel*: — Kant, the "Alleszermalmer," as the champion of spiritism! —

In opposition to nos. 1846 and 1847, no. 1848 refers us to the teaching of Christ, as the only real and contenting assurance of our destiny after death. Neither reason nor moral feeling is able to help us; — indeed, not even the duties of mankind can be deduced with perfect clearness from them. The setting of reason upon the throne of philosophic supremacy by the Kantian system is, therefore, not to be acquiesced in.)

1848) *Geister, Ist's auch wahrscheinlich, dass die — der Verstorbenen den Lebendigen nahe seyn und auf sie wirken können? — Ein Gegenstück zu Dedekind's II. Theil über Geisternähe und Geisterwirkung. Nebst meinem Urtheil über Dokimion, allen Freunden der Wahrheit gewidmet von einem Freunde der Wahrheit.* G. A. P. 8vo. Weissenfels. 1798. Severin and Company. pp. xvi, 176.

1848a) *Denkschrift für Hrn. Schlosser*: cf. no. 1513.

1848b) *Dolz, Jh. Chr.*: cf. no. 1283.

1848c) *Dreves, Ge.*: cf. no. 1962.

1849) *Druck- und Schreibfehler* [in the *Rel.*]. In the: *N. Th. I.* IX. 3. pp. 303, 304.

1850–1852; Eckermann.

1850) *Eck. VI. 1.* pp. 333: *Beyträge zu den Untersuchungen über die ersten Gründe einer Sittenlehre für uns Menschen.* (Eckermann opposes Kant's moral-theology and moral philosophy. He writes from the empiristic standpoint, and in place of the Kantian formal principle sets up the principle of universal happiness. Universal happiness is the final aim of God, and the material motive for his will. The motive for us is equally material; consisting in reasonable love of self. By it we are impelled to

give obedience to the moral law, because we can *only* be *satisfied* when we are furthering the general happiness, and because our obedience means at the same time that we may expect to receive reward from God, while disobedience would involve the expectation of divine punishment. — There is no such thing as unconditioned transcendental freedom; but only a conditioned freedom, which is always to be acquired, and consists in independence of the impulses of sense [=, that is, Kant's 'practical freedom']. Eckermann shows that morality is possible with this conditioned freedom; and that the concepts of obligation, duty, merit, demerit, accountability, reward and punishment can be explained in terms of it. — Ethics must be based entirely upon theology. Without God there could be no divine commands, and consequently no morality. — Kant's moral proofs are not sufficient. Arguments in proof of the existence of God and immortality can be found readily enough by the theoretical reason in the wonderful regulation of our own physical and moral nature, and in the consideration of the purposive and incomparable arrangement of things outside of us. — Similar objections to the Kantian system are urged by Eckermann in no:)

1851) *Eck.* VI. 2. 1798. pp. 328: *Bemerkungen und Zweifel wider des Herrn Professors Jacob Allgemeine Religion (Halle, 1797) und wider ebendesselben Aristäus, ein philosophisches Gespräch über die Vorsehung in seinen vermischten philosophischen Abhandlungen. Halle. 1797. pp. 257 ff.* [= nos. 355, 356 VI.] (A similar polemic occurs also in the final Part of the *Beyträge*.)

1852) *Eck.* VI. 3. 1799. pp. 228. (pp. 229–326, index): *Ueber göttliche Offenbarung, Christenthum und Naturalismus.* (Improvement, virtue, and happiness are only possible where there is a fixed belief in God, providence, immortality, the reward of virtue, and the punishment of crime. Such a belief can be firmly established upon the general reason of mankind, theoretical and practical. An immediate revelation from God is only assumed by sentimentalists, and cannot be demonstrated in any way. On the other hand, a mediate revelation, — in accepting which one merely affirms “dass eine göttliche Wirkung und Veranstaltung der Vernunft einleuchte, aber nicht [undertakes] die Art, wie Gott gewirkt, nicht dass Gott unmittelbar und übernatürlich gewirkt habe, zu beweisen,” — is demonstrable and acceptable. This proof of a *mediate* revelation cannot be adduced in terms of miracle, but must rather be taken “aus dem Charakter und der Lehre der göttlichen Gesandten, aus den Wirkungen ihrer Lehre und aus den Umständen, unter welchen sie in die Welt eingeführt und erhalten worden ist.” Divine revelation extends only to the fundamental truths of rational religion; anything that does not appeal to the general reason of mankind as an universally valid truth does not belong to the kernel of divine teaching in the Bible, but only to its human husk.)

1852a) *Einheit, Die — des Staats und der Kirche*: cf. *K. Sm. Zachariä*, under 1797.

1852b) *Elisa, oder das Weib, wie es seyn sollte*: cf. no. 1288.

1853) *Entdeckung, Die — eines geheimen Naturplans. Ein Gespräch. Luzius, Kolumbulus, ein Philosoph nach der Mode.* In the: *N. T. M.* 1797. Vol. I. April. pp. 355–370. (A satire upon the aprioristic historical and scientific constructions of the Kantian school.)

1854) *Erhard, Jh. Bnj.: Ueber die Möglichkeit und den Werth des Friedens in der Religion.* In: *Augusti's Theologische Blätter.* Year II. No. 15. pp. 225–234. (Peace is possible on the basis of Kant's moral-theology.)

1855) *Erinnerungen, Fragmentarische — über Kants Philosophie, aus einem Briefe an den Redakteur der Annalen.* In the: *I. A.* pp. 186–193. (Kant has taken up into the principles of his *Critique* undemonstrated assumptions, the truth of which does not lie *within* the sphere of our knowledge, but which must be inferred in the first place for the sake of an explanation of knowledge. The Kantian terminology is exceedingly fluctuating and indeterminate: — an accusation which is, unfortunately, only too well founded. Polemic against the distinction drawn by Kant between mathematical and philosophical knowledge.)

1855a) *Erörterung, Psychologische — der Begriffe Verstand, etc.:* cf. no. 1649.

1855b, c) *Eschenmayer, C. A.:* cf. nos. 1581, 1582.

1856) *Fähse, G.: Grundriss der technisch praktischen Erziehung.* 8vo. Leipsic. Sommer. pp. 254. (Markedly influenced by Kant and Fichte.)

1857) *Fessler, J. A.: Nachricht von einem in Berlin anzulegenden Erziehungsinstitut für Knaben zwischen dem 10ten und 14ten Jahre.* Large 8vo. Berlin. pp. 43. (The plan is conceived in complete accordance with Kant's paedagogical ideas.)

1858) *Fichte und Kant, oder Versuch einer Ausgleichung der Fichteschen und Kantischen Philosophie.* In the: *Nth. Ph. I.* VII. 3. pp. 187–212. (Comparison of Fichte and Kant. The result of it is, that the two are but one, with the exception that their methods are different. This difference in method means that their systems wear a different appearance. But Fichte rises higher than Kant, in that he gives a deeper foundation for his results. He stands upon the farthest limit of thought, while Kant is on this side the limit, within the dominion of thought.)

1858a–d) *Fichte, Jh. Gli.:* cf. nos. 1327, 1330–1332.

1859) *Flatt, Jh. Fr.: Bemerkungen über die Proportion der Sittlichkeit und Glückseligkeit, in Beziehung auf die Lehre des Christenthums von der künftigen Seeligkeit gebesserter Menschen.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part ii. No. 2. pp. 23–55. (The exact proportion between morality and happiness is not deranged by the fact that a certain degree of happiness, in excess of their actual merit, is apportioned to all those who have amended their lives.)

1860) *Flatt, Jh. Fr.: Bemerkungen über die Aufgabe, das höchste Princip der christlichen Sittenlehre zu bestimmen.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part iii. No. 4. pp. 133–177. (Flatt looks

upon the solution of this question as of no particular importance; and polemises against Kant's claim to have discovered the supreme moral principle of all the thinkable moral principles that there are, and against the efforts of his followers to find this principle somewhere implicit in the teachings of Christ.)

1861) *Flatt, K. Chn.: Prüfung einer neuen Theorie über Belohnungen und Strafen in Herrn Prof. Abichts Schrift: "Die Lehre von Belohnung und Strafe. Erlangen. 1796."* [No. 430.] In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part ii. No. 6. pp. 211–250. (Flatt defends the Kantian view — that external goods and ills may very well be rewards and punishments of merit and demerit, and that complete happiness can only be ours if given from the hand of a moral ruler of the universe — against Abicht.)

1862) *Flatt, K. Chn.: Philosophische und historisch-exegetische Bemerkungen über die Wunder Christi.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part iii. No. 1. pp. 1–40. (That certain of the works of Christ are miracles, we cannot [it is true] demonstrate with certainty by philosophic reasoning: but we can say — against Kant and the majority of Kantians — that the statement carries with it a high degree of probability, sufficient to justify and rationalize a belief in a supernatural, divine causality.)

1863) *Flatt, K. Chn.: Etwas zur Apologie der Mosaischen Religion, in Rücksicht auf die in Kants Religion innerhalb der Grenzen der blossen Vernunft (I. Ausg. S. 176 ff.) dagegen erhobenen Einwürfe.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part iii. No. 3. pp. 76–132. (Kant's objections are taken one by one, and it is shown that in spite of them "die Mosaische Gesetzgebung" may "als eine dem Grad der Cultur, auf welchem die Jüdische Nation in dem Zeitalter Mosis stund, angemessene Erziehungsanstalt zu einer moralisch-religiösen Bildung betrachtet werden.")

1864) *Flatt, K. Chn.: Philosophisch-exegetische Untersuchungen über die Lehre von der Versöhnung der Menschen mit Gott, als ein neuer Beytrag zur endlichen Entscheidung der dogmatischen Streitfragen, welche sich auf diese Lehre beziehen.* Part i. Small 8vo. Göttingen. 1797. Vandenhoeck and Ruprecht. pp. xii, 287. Part ii has the general title: *Philosophisch-exegetische Untersuchungen über die Lehre von der Versöhnung Gottes mit den Menschen*, as well as the secondary title: *Die Lehre von der Sündenvergebung und ihrem Zusammenhang mit dem Tod Jesu aus den Neutestamentlichen Belehrungen Christi und seiner Apostel entwickelt.* Part ii appeared also independently, with this latter title alone placed upon it. Small 8vo. Stuttgart. 1798. Steinkopf. pp. xl, 267; with 1 p. of misprints and corrections. (Flatt assumes, with Kant, that before the tribunal of ethics it must be considered as just, that each man receives the measure of happiness which is adequate to his morality, or the measure of unpleasurable sensations which is adequate to his immorality. Forgiveness of sins or reconciliation is impossible, in the sense of a remission of

punishment, according to the principles of practical reason. Consequently, the ideas of transference of punishment and attribution of another's merit cannot be justified. Reconciliation with God consists rather in this, that the sinner can be assured of the divine pleasure in the reversal of his maxims and in his serious endeavors to give his better principles a predominant influence upon his ideas, feelings, inclinations, and actions. He is an object of the divine mercy, and as such can be certain of the divine support in his effort to put his good maxims in active exercise. His justification consists in his being able to entertain the hope that, supported by God, he will, despite his previous immorality, attain by eternal approximation, provided his zeal be constant, this goal of moral perfection and happiness. Fear of punishment for his former sins disappears; and he believes, sinner though he is, that all the pains and punishments that he must undergo for his offenses can, at the same time that they pain, contribute to the elevation of his morality in precisely the same proportion in which they diminish or destroy his happiness. All these propositions can, Flatt thinks, be deduced from the practical reason; but this is no reason for supposing that a revelation, which should establish them upon the basis of the divine authority, may be dispensed with. For the furtherance of morality it is, on the contrary, highly desirable. And it is particularly to be desired, that revelation shall be able to connect its teachings with the facts of sense-experience. Such a fact of sense-experience — a sensible assurance to the sinner of God's grace towards him, and at the same time a sensible reminder of his liability to merited punishment — is the death of Christ. This view is declared to be in accord both with the Bible and [in principle] with the teachings of Kant's *Rel.* — In Appendix iii of Part ii [pp. 249–258] Flatt directs his attack upon Tieftrunk's article in no. 1754.)

1865) *Flügge, K. Wlh.: Versuch über das Studium der Religionsgeschichte.* In: *K. F. Stäudlins Beiträge* (cf. no. 1568). Vol. II. No. 1. pp. 1–92. The same article, printed more largely, but with quite unimportant additions to its contents, reappears in: *K. Wlh. Flügge: Einleitung in das Studium und in die Literatur der Religions- und Kirchengeschichte, besonders der christlichen.* 8vo. Göttingen. 1801. Vandenhoeck and Ruprecht. pp. 1–166. (Flügge proposes to test the value of every religion by the pure moral religion of reason.)

1866) *Flügge, Chn. Wlh.: Moralische Exegese.* In: *Augustis Theologische Blätter.* Year II. No. 1. pp. 12, 13. (Moral exegesis was known and appreciated by the "Brachminen.")

1866a) *Forberg, Frdr. K.:* cf. no. 1370.

1867) *Friede, Ist der ewige — mit (sic!) den Mängeln der menschlichen Natur und der (sic!) darin gegründeten bösen Neigungen möglich oder nicht?* In the: *Deutsche Monatsschrift.* 1797. Vol. 1. January. pp. 9–20. (Possibility and necessity of perpetual peace are discussed, in connection with Kant's *Fr.*)

1867a, b) *Gavard, Frdr. K.:* cf. nos. 1599, 1600.

1867c) *Gedanken, Philosophische* —, etc. (by *Mutschelle*): cf. no. 488.

1868) *G. g. A.* I. pp. 265–276: review * of the *A. R.*, which occasioned Kant to write the explanatory notes to the *A. R.* Cf. no. 90. (According to *Hugo*, this review was from the pen of *Bouterwek*: cf. *Hugo's Beyträge zur Kenntniss civilistischer Bücher seit 1788. Dritter Band. Den letzten Beytrag Desselben zu den gelehrten Anzeigen, Die von Oppermann's Geschichte Derselben und einiges Aehnliche enthaltend* [sic !]. 8vo. Berlin. 1844. Mylius. p. 8. Wrong in *H. Alb. Oppermann's* incomplete and incorrect work: *Die Göttinger gelehrten Anzeigen während einer hundertjährigen Wirksamkeit für Philosophie, schöne Literatur, Politik und Geschichte.* Large 8vo. Hanover. 1844. Kius. p. 47.)

1869) *G. g. A.* III. Part 149, p. 1486: review of Kant's *Kleine Schriften.* (Vols. I–III of the pirated edition, 1797. Cf. no. 12.)

1869a–c) *Gräffe, J. F. Cp.*: cf. nos. 665, 666, 673.

1870) *Greiling, Jh. Chp.*: *Populäre Abhandlungen aus dem Gebiete der praktischen Philosophie zur Beförderung einer vorläufigen Bekanntschaft mit Kantischen Ideen.* Large 8vo. Züllichau. Frommann. pp. ix, 198. (The collection is intended to acquaint business people and men of affairs, who have neither time nor inclination for detailed study, with the most important concepts employed in Kant's practical philosophy and moral-theology, and so to stem the tide of wrong, absurd, and unintelligent judgments frequently passed at the time upon the Kantian system, and particularly in mixed assemblies. Greiling treats in popularizing fashion of subjects, a general interest in which he thinks he can take for granted, and cites passages from Kant's works in fitting contexts. But these cited passages are far too numerous, too carelessly selected, and in many cases so technically phrased as to be unintelligible to the general public. The six papers are entitled as follows: (1) *Ueber den Einfluss des Familiengeistes auf Sittlichkeit und Glückseligkeit.* pp. 1–34. (2) *Das goldne Zeitalter.* pp. 35–74. (3) *Ueber Charakterschwäche.* pp. 75–110. (4) *Ueber die Verwandtschaft des aesthetischen Gefühls mit dem moralischen.* pp. 111–143. (5) *Ueber den Werth der positiven Religion.* pp. 144–179. (6) *Ueber den Unterschied der Klugheit von der Sittlichkeit, und der Klugheitslehre von der Pflichtenlehre.* pp. 180–198.)

1871) *Gress, Ant.*: *Commentatio de Stoicorum supremo Ethices principio.* 4to. Würzburg. pp. 314. (The Stoic moral principle is declared to be a formal one, and not essentially different from that of Kant.)

1872) *Grfw.*: pp. 137–141, 147–150: review * † of the *A. R.*

1872a) *Grillo, Fr.*: cf. no. 1607.

1873–1880a; *Jh. Chn. Ag. Grohmann.*

1873) *Grohmann, Jh. Chn. Ag.*: *Ueber den Begriff der Geschichte der Philosophie.* 8vo. Wittenberg. Kühne. pp. xxiv, 103. The essay was reprinted, with some minor additions and alterations, under the title: *Was*

heisst *Geschichte der Philosophie?* as No. I, in the : *Neue Beiträge zur kritischen Philosophie, etc., 1795* (cf. no. 1468). (“Geschichte der Philosophie ist die systematische Darstellung der notwendigen vorhandenen Systeme der Philosophie, als der Wissenschaft der *a priori* im Vorstellungsvermögen bestimmten Erkenntniss nach Begriffen, in wie fern die Systeme auf ihre ersten im Vorstellungsvermögen bestimmten Gründe zurückgeführt werden können und nach ihnen möglich sind.” This reference was not possible in the past, because the true and immutable philosophy had not been discovered. Now we have it, the *R. V.*, and therewith the means are given, — there is wanting only the master hand, which shall use them for the right end. Here, too, Kant has done pioneer work, in referring the Leibnizian system to its primary source and origin. — With this no. 1873 is to be compared the following no. :)

1874) *Grohmann, Jh. Chn. Ag. : In wie fern ist Geschichte als Wissenschaft möglich?* In the : *Journal für Philosophie, herausgegeben von K. Sal. Zachariae und Jh. Chn. Ag. Grohmann. 1796.* Part i. (No further Parts appeared.) Also under the title : *Abhandlungen über einige der wichtigsten philosophischen Gegenstände.* 8vo. Leipsic. 1797. Höfer. No. I. (An explanatory and justificatory application of the principle established in no. 1873 is made by Grohmann in no. :)

1875) *Grohmann, Jh. Chn. Ag. : Versuch einer philosophischen Geschichte der Beurtheilungsprincipien über Offenbarung.* In the : *Neue Beiträge zur kritischen Philosophie, etc., 1798* (cf. no. 1468). No. II. pp. 79 ff. (Here Grohmann begins by enumerating all the principles, upon the basis of which revelation is conceivable. He then deduces revelation in the same manner as that in which he does so, in greater detail, in no. :)

1876) *Kritik der christlichen Offenbarung, oder : einzig möglicher Standpunkt die Offenbarung zu beurtheilen* (by *Jh. Chn. Ag. Grohmann*). Large 8vo. Leipsic. 1798. Crusius. pp. xvi, 458. (The concept of revelation is said to admit of derivation neither from the theoretical nor from the practical reason ; but only from the “reflektirenden praktischen Urtheilskraft” [!]. The postulates of the practical reason posit an existence *a priori*; in this is contained a contradiction, which can only be surmounted by the aid of a revelation with miracles and mysteries. So it is proved [!] that a pure original concept of revelation is inherent in the mind of man, — together with a pure original claim [*Anspruch*] to its presence, and a pure original belief in it. The criteria of this revelation are then set forth, and one and all discovered in the revelation of Christianity. Mark the “Offenbarung,” — not “geoffenbarte Religion.” No claim of reason can be made for that.

It cannot be denied that the work manifests a certain degree of cleverness. But one cannot either conceal from one’s self the fact that its contents is put together entirely by the aid of jugglery with concepts ; it has no *objective* foundation in the human mind regarded from a *general* standpoint. The individual needs of particular persons may, of course, lead

them to thoughts and desires similar to those which find expression in no. 1876. But these can make no claim to universality, nor serve as the material for deduction. Else — with the same right and with little trouble — the whole conceptual teaching of the Roman Catholic church could be deduced [*à la* Peutinger] from the practical reason : or the Mohammedan, or any other.)

1877) Previously to the appearance of no. 1876 Grohmann had spoken anonymously — under the title *Ueber die Offenbarung* in the : *I. A.* 1797. pp. 719–744 — in recommendation of his work, and given an outline of its argument clearly and in short compass. (An interesting review † of no. 1876 appeared in the :)

1878) *N. A. D. B.* 47. 1799. pp. 437–445. (It contains a very good and readable exposition of the weak side of all critical theories of revelation which have a positive final result. They assume a twofold reason in man, and deduce knowledge from the *practical* reason, and urge claims on its behalf, which the *theoretic* reason denies and refuses, or even declares to be impossible.)

1879) It is very surprising to read in : *Augusti's Neue Theologische Blätter* [Vol. I. Part ii. 1798. pp. 89, 90] an explanation by *Grohmann*, which states that no. 1876 does not at all represent his opinions, but was only written in order that none of the possible systems of revelation might be wanting. When *Grohmann* is giving his own peculiar views, he speaks of the “grossen Mythus der Offenbarung.” We find this position taken up in no :

1880) *Offenbarung, Ueber — und Mythologie. Als Nachtrag zur Religion innerhalb der Grenzen der reinen Vernunft* (by *Jh. Chn. Ag. Grohmann*). 8vo. Berlin. 1799. Akademische Kunst- und Buchhandlung. pp. 270. (*Grohmann* starts out from *Fichte's* epistemology, and attempts to demonstrate, as against certain of the followers of *Kant* [Tieftrunk, etc.], the impossibility of a real objective revelation. In doing this, he does not deny that mankind at a certain stage of their development have a constraining subjective need to assume a revelation, that in their progress towards a higher stage they come closer and closer to the point of looking for God, immortality, and the cause of revelation in themselves, in the ego, and not outside of themselves. If the Bible were an objective revelation, *Kant* would have done wrongly in expounding it from the moral point of view.)

1880a) With *Grohmann*, 1797, cf. further no. 1610.

1881) *Grundbegriffe der Lehre von moralisch und religiös reiner Gesinnung, oder des moralischen und religiösen Purismus*. In the : *N. Th. I.* IX. 6. pp. 580–591. (The reviewer upholds the Kantian rigorism in its most naked severity and sternest form, in opposition to *Chr. Wlh. Snell's* ‘purified eudaemonism,’ or ‘moderated purism,’ in no. 853.)

1882) *Grüzmann, J. J. F. : Beweis für das Daseyn Gottes und dessen Einfluss auf unser Leben. Eine Katechisation*. 8vo. Frankenhausen.

(Jena and Leipsic. With Gabler, in commission.) Five sheets. (An unsuccessful catechetical development of Kant's moral proof.)

1883) *Gth.* I. pp. 420-423, 425-432, 437-439 : review * of the *A. R.*

1884) *Hemsterhuis: Vermischte philosophische Schriften. Dritter Theil. Aus dem Französischen übersetzt. Nebst zwey Zugaben des Uebersetzers.* 8vo. Leipsic. Weidmann. pp. xii, 260. (Translated by *Mich. Engel.*) pp. 242-260 : *Einige Bemerkungen zur Vergleichung der Hemsterhuisischen Philosophie mit der kritischen.* (The comparison, which redounds in most points to the honor and glory of Hemsterhuis, comprehends the doctrines of the ideational faculty [Vorstellungsvermögen], of things-in-themselves and phenomena, of God, freedom, natural necessity, morality, and virtue.)

1884a) *Herder, J. G.:* cf. *Herder, 1799.*

1885) *Heusinger, J. H. Gli.: Ist Kants System einer populären Darstellung fähig?* In the: *Deutsche Monatsschrift.* 1797. Vol. I. March. pp. 218-232. (The question is answered in the affirmative, and attention is called to no. 1886 as an illustration of such a popular exposition.)

1886) *Heusinger, J. H. Gli.: Gibt es Erkenntnisse a priori, und welches ist ihr Charakter?* In the: *Deutsche Monatsschrift.* 1797. Vol. II. June. pp. 161-181. Continued under the title: *Sind die Erkenntnisse a priori einer Rechtfertigung benöthigt? oder Darlegung der Idee zu einer Wissenschaft, unter dem Namen: Kritik der reinen Vernunft.* Same place. July. pp. 241-265. (A good, free, popular exposition of the introduction to the *R. V.* Heusinger finds the cardinal point of the *R. V.* in the defense of Rationalism against Humian Scepticism; and for Kant's question as to the possibility of synthetic judgments *a priori* writes the following: "Welches ist der Grund der Zuverlässigkeit [it would have been better to say: *der objektiven Allgemeingültigkeit*] der Erkenntnisse *a priori*?")

1887) *Heusinger, J. H. Gli.: Handbuch der Aesthetik, oder, Grundsätze zur Bearbeitung und Beurtheilung der Werke einer jeden schönen Kunst, als der Poesie, Malerei, Bildhauerkunst, Musik, Mimik, Baukunst, Gartenkunst, u.s.w., für Künstler und Kunstliebhaber.* Large 8vo. Gotha. Perthes. Part i. 1797. pp. xxiv, 374. Part ii. 1800. pp. 328. (In the infrequent passages in which a real investigation of principles is undertaken, Heusinger follows Kant's *U.*, without any deviation from the teachings of the Master: but even in them he endeavors to popularize the Kantian views in some degree. Much inaccuracy and much dilution of the original characterize the attempt. The actual difficulties are rather gone round than faced and removed.)

1887a) With *Heusinger, 1797,* cf. further no. 974.

1887b-d) *Heydenreich, K. H.:* cf. nos. 686, 686a, 692.

1887e) *Hoffbauer, Jh. Cp.:* cf. no. 1400.

1888) *Höpfner* replies, in: *Augusti's Theologische Blätter* (Year II. No. 18. pp. 282-284) to a question asked in the same journal (No. 12,

p. 192), — the question whether Christ and his apostles had established the pure moral principle, or the so-called happiness-principle, — by the statement that their moral principles agree with those of the critical philosophy.

1889) *Horvath, Jh. Bapt.: Declaratio infirmitatis fundamenti operis Kantiani, oder Kritik der reinen Vernunft.* Large 8vo. Vienna. 1797. Rehm.

1889a) *Hufnagel, Wlh. F.:* cf. no. 1961.

1890) *Hymnus "dem verehrungswürdigsten Herrn Professor I. Kant aus Hochachtung und Liebe dargebracht von sämmtlichen Studirenden der hiesigen Universität: den 14. Juni: 1797."* Königsberg. pp. 4. Folio. Reprinted in the: *A. G.* 1889. II. pp. 246–248, under the title: *Ein Hymnus auf Immanuel Kant. Mitgetheilt von Karl Köstlin in Tübingen.* (A piece of extravagant homage, — perhaps rendered to Kant with the intention of prevailing upon him to resume his teaching activity in the University.)

1891) *I. A.* pp. 13–58: review * of the *A. R.*

1892) *I. A.* pp. 504–518: review * of the *A. T.*

1892a) *I. A.:* cf. also no. 1877.

1893) *Jähne: Versuch einer Beantwortung der Frage: Ob der Bürger eines Staates im Genusse seiner bürgerlichen Freiheit auch natürlich frey sei? Mit Bezug auf die Pflicht des Menschen aus dem Natur-Stande in den bürgerlichen zu treten.* In the: *Nth. Ph. I.* VII. 1. pp. 56–70. (The natural man becomes citizen of a state in order to be able to advance more securely and less disturbedly along the path of human perfection, of the determination of his earthly existence. Civil freedom implies no diminution of natural freedom; but makes it possible for mankind to enjoy this latter to the fullest extent.)

1893a–d) *Jakob, L. Hr.:* cf. nos. 355, 356, 373, 1805.

1893e) *Jean Paul:* cf. *Richter*, 1797.

1894) *Idee der bürgerlichen Erziehung.* In the: *Nth. Ph. I.* V. 4. pp. 261–276. (Moral education in the strict sense must be preceded by a juridical education, determined by the idea of external justice. This juridical education, which is regulated by the laws of right, and makes "durch Gewöhnung der Kinder zu einem juridisch-zweckmässigen Betragen die Rechte Anderer sicher," is termed by the author civil education. He shows that it is not affected by the attacks which have been rightly made by Rousseau and others upon other, wrong interpretations of the concept of civil education.)

1895) *Ideen, Einige — über die Erziehung der Fürstensöhne in Hinsicht auf den Geist unseres Zeitalters.* (By *K. W. F. von Breyer.*) 8vo. Sine loco. (Stuttgart. Metzler.) pp. 75. (Influenced by Kant.)

1896) *Jenisch, Dn.: Sollte Religion den Menschen jemals entbehrlich werden? Ein theologisches Sendschreiben an Hn. Propst und Ober-Consistorial-Rath Spalding.* Large 8vo. Berlin. Langhoff. pp. viii, 320. (Against the Kantian moral-theology, and in favor of a supernaturalistic revealed religion: declamatory, verbose, and bombastic. Cf. nos. 1960, 25 F 3.)

1897) *Immanuel Kants philosophischer Entwurf zum ewigen Frieden. Fortgesetzt von Hermann H****ch [=Heynich]*. 8vo. Germanien. (Vollmer, in Hamburg.) pp. 134. (Polemic against Kant's *Entwurf* [no. 85], which does not evince the characteristics that one would have expected to be shown by a work of Kant's on the subject.)

1898, 1899; *Jh. Ith.*

1898) *Ith, Jh.: Ueber Menschen-Veredlung. Eine Abhandlung in zwei Reden*. In the: *Nth. Ph. I.* 1797. Vol. VII. pp. 21-55. Also published as a brochure. 8vo. Berne. 1797. Brunner. pp. 63.

1899) *Ith, Jh.: Neue Auswahl einiger Predigten*. 8vo. Leipsic. 1798. With Wolf, in commission. pp. 320. (Ith is a Kantian. Some of the ideas of Kant's practical philosophy are expounded, in what purports to be popular fashion, in verbose and ornate language.)

1900) *Kantiomanien*. In: *Jh. Chr. Wth. Augusti's Theologische Bkätter oder Nachrichten, Anfragen und Bemerkungen theologischen Inhalts*. Year I. No. 24. pp. 383, 384. Year II. No. 19. pp. 302, 303. (Four cases, in which preachers, misled by the Kantian moral-theology, have been unintelligible to their parishioners.)

1901) *Kants Philosophie in Frankreich. Auszug aus einem Brief*. In: *Der neue Teutsche Merkur*. Vol. I. February. pp. 159, 160.

1902) *Kants Philosophie in England. Auszug aus einem Brief*. Same place. Vol. I. April. pp. 384-386. (Cf. no. 1601.)

1902a) *Kants, Ueber — Moralprincip*: cf. no. 1702.

1902b) *Kants Theorie der reinmoralischen Religion* (by G. L. Reiner): cf. no. 1629.

1903) *Katechesen, Katholische —* (or: *Volksbelehrungen in katechetischer Form*). *Erster Theil über das Gebet überhaupt, und das Vater-unser insbesondere. Nach dem Katechismus des Herrn Abts Felbiger und den Bedürfnissen unserer Zeit eingerichtet für Kirchen-Schul- und Privatlehrer* (by *Jh. Ph. Hofmann*). 8vo. Leipsic. Barth. And Vienna. Doll. pp. 242. (All dependent upon the Kantian moral philosophy and moral-theology.)

1904) *Kern, Jh.: Leitfaden zum Unterricht in der Erfahrungsseelenlehre für Gymnasien*. 8vo. Ulm. Wohler. pp. 83. (Summary of the second edition of Jakob's *Grundriss der Erfahrungsseelenlehre* [no. 368].)

1904a) *Kern, Jh.*: cf. no. 1633.

1904b, c) *Kiesewetter, Jh. Gf. K. Chr.*: cf. nos. 465, 468.

1905) *Klatschrosen. Eine Quartalsschrift. Erstes und zweites Quartal*. (Edited by *Frdr. K. Forberg*.) 1797. (Amongst other things the Kantian philosophy is dealt with, and particularly its fate in Jena. A comparison between Reinhold and Fichte, as regards their public lecturing, their mental calibre, and their services to philosophy.)

1906) *Klein, Ed. Frdn.: Grundsätze der natürlichen Rechtswissenschaft*;

nebst einer Geschichte derselben. 8vo. Halle. Hemmerde and Schwetschke. pp. 373. (Shows traces of Kant's influence at many points; and especially in the investigations of the Introduction into freedom, practical philosophy, its principles, its relation to the science of right, and so on, — investigations, the indefiniteness of which makes it obvious to the reader that the writer is no trained and professional philosopher. The same remark holds of that part of no. 1907, which is concerned with the bases of morality and social duties.)

1907) *Klein, Ed. Frdn. : Kurze Aufsätze über verschiedene Gegenstände.* 8vo. Halle. 1797. Waisenhausbuchhandlung. pp. 232.

1908) *Klipstein, Ph. Engelh. : Reine Wirtschaftslehre.* Large 8vo. Giessen. Heyer. pp. 143. (Klipstein aims, in the manner of Völlinger [nos. 1788–1790] — whom he esteems very highly, — at getting to the true foundation of economy and to its principal parts by an application of the critical philosophy to it. He desires to have no. 1908 regarded “als eine Logik des Verstandesgebrauchs in Bezug auf Wirthschaft, als Organon aller Wirtschaftswissenschaft.” Klipstein, though the table of categories naturally plays a considerable part in his book, manages to keep himself free from many of the extravagances of Völlinger. Still, the reference of his science to the Kantian philosophy does not bring him either anything but harm.)

1909) *Kohlschütter, K. Chn. : Propädeutick, Encyclopädie, und Methodologie der positiven Rechtswissenschaft. Für seine Zuhörer herausgegeben.* 8vo. Leipsic. 1797. Grieshammer. pp. 44. (In his deduction of the concept of right and the principle of right from the moral law, Kohlschütter is in agreement with many of Kant's disciples [but not with Kant himself]. The contents of no. 1909 is regiven in greater detail in no. 1910; where we find also more general philosophical definitions [of sensibility, understanding, reason, knowledge *a priori*, knowledge *a posteriori*, the moral law, etc.] couched quite in the Kantian spirit.)

1910) *Kohlschütter, K. Chn. : Vorlesungen über den Begriff der Rechtswissenschaft.* 8vo. Leipsic. 1797. Grieshammer. pp. 193.

1911) *Köllner, Jh. Ag. : Prüfung der neuesten Bemühungen und Untersuchungen in der Bestimmung der organischen Kräfte nach Grundsätzen der kritischen Philosophie.* In : *Jh. Chp. Reils Archiv für die Physiologie.* Vol. II. Parts ii and iii. pp. 240–350, 351–369. (Definition of organic forces; the law of specification; the doctrine of constitutive and regulative principles; all according to Kant. In his definition of life, however, Köllner differs from Kant. He looks upon life as “das Resultat der Verbindung eines reizerregenden Gegenstandes mit den organischen Kräften.”)

1912) *Köppen, Fr. : Versuch zur Bestimmung des Verhältnisses einer Offenbarung zu dem Menschen.* Small 8vo. Göttingen. Rosenbusch. pp. 103. Second edition, revised and enlarged, with the title : *Ueber Offenbarung, in Beziehung auf Kantische und Fichtesche Philosophie.* 8vo. Lübeck and Leipsic. 1802. Bohn. 143. (This no. 1912 is markedly influenced by Fichte, though it also reminds the reader of Jacobi and

Wizenmann. Morality, it states, cannot be based upon religion, since religion can lead no further than to law-abidingness [Legalität]. Just as little can religion be derived from morality, since the moral law commands unconditionally, and will hear nothing of happiness. The idea of the *summum bonum*, and with it the idea of a higher existence which realizes it, arise therefore not from morality, but from the highest practical idea of mankind, that of the harmonious agreement of everything with everything. This is the supreme ideal of humanity, towards which we are urged by a fundamental impulse, combining all the separate impulses of our minds. The categorical imperative: "Sei einig mit Dir selbst," is derived, as a secondary matter, from this highest idea. The certainty of religion is merely subjective. It predicates certainty, by an *ipse dixit*, of things which cannot be demonstrated. We must consequently have recourse to Jacobi's 'belief'; where too, as a matter of fact, Kant's own moral-theology finally lands us. An influence of religion upon morality is possible; but, if exercised, robs the latter of something of its purity. So that if a pure morality is to prevail among mankind, the need of religion must be suppressed, — there must be no dealings with any 'certainty' in religion. But a pure morality is only conceivable among purely rational beings. Mankind, whose character comprehends both reason and sensibility, must endeavor after the union of morality with sensibility as its highest goal; and religion is the only means to the fulfillment of this endeavor. It sensualizes the command of morality, and ennobles the impulses of sensibility. — Its highest practical needs, that is, urge mankind towards religion. But many regard the step towards it as one to be made too much in the dark: they must be shown an authority, and become convinced that there are really objective reasons, beside the subjective, for the adoption of a religion. Here belief in revelation steps in, to act in the manner required. The actual existence of revelation must always remain problematical to philosophers. They have only to inquire into its possibility, the origin of the concept of it, its characteristics, and its influence upon mankind. — In the second edition Jacobi's influence is very much more apparent. In it, Köppen rests everything upon the demonstration that "keine idealistische Philosophie, die sich selbst versteht," can attain to a religion and a revelation; that any kind of supersensuous existence is an excrescence upon the proper structure of an idealistic system; and that the belief in something higher and more sublime than is man himself takes root from quite other soil than that of reason. It is concluded, accordingly, that according to the teaching both of Kant and Fichte a religion within the limits of mere reason is a sheer contradiction, a contradiction which cannot in any way be smoothed over.)

1913) *Kosegarten, Ldw. Thbl.: Briefe Eudämons an Psyche*. In: *Eusebia. Eine Jahresschrift zur Beförderung der Religiosität*. Leipsic. Year I. pp. 61–114. (Not concluded. The letters proposed to set forth the principal points of the Kantian moral-theology in popular, poetic, and lively style. The nine letters published treat of morality. The volume is

brought to an end by the poem — also printed in the collections of the poetic works of Kosegarten — “Der Anbeter auf Ancona,” in which Kant’s categorical imperative plays a certain part.)

1914) *Krug, Wlh. Traug. : Von der Ueberzeugung, nach ihren verschiedenen Arten und Graden.* 8vo. Jena. Voigt. pp. 78. Reprinted in : *Krug’s gesammelte Schriften* (cf. no. 1639). Vol. VII. no. I, 8. pp. 116–144. (On knowledge, opinion, and belief — especially the belief of the practical reason : after Kant. Krug, however, differs from Kant in desiring to have attributed to philosophical knowledge [as well as to mathematical] evidence, exhaustive definitions, and demonstration.)

1914a) *Krug, Wlh. Traug. :* cf. also no. 1425.

1915) *Kuhnhardt, H. : Ein Beitrag zur Kritik der Theologie im engeren Sinn des Worts, und Bemerkungen über die Art, sie der Jugend vorzutragen, als Einladungsschrift zu seinen Vorlesungen herausgegeben.* 8vo. Helmstädt. Fleckeisen. pp. 64. Reprinted in : *Henkes Neues Magazin* (cf. no. 1232). Vol. I. Part i. pp. 1–62. (According to the introduction, the objective reality of the existence of God and of immortality is just as undemonstrable by the Kantian moral-theology as it is from theoretical arguments. Nevertheless, theology has a beneficent influence upon mankind, since it holds before us an ideal of perfection, after which we must endeavor.)

1916) *Künstler, Der —, oder Compendiöse Bibliothek des Wissenswürdigsten aus dem Gebiete der schönen Künste.* Also under the title : *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände.* Division IV. *Der Künstler.* Part i. (No more appeared.) 8vo. Eisenach and Halle. Gebauer. pp. 104. (Many classifications and definitions follow Kant.)

1917) *L.* pp. 101–103 : review of the *A. R.*

1918–1919; *Wlh. Tob. Lang.*

1918) *Lang, Wlh. Tob. : Ueber die Unzulänglichkeit der Vernunftreligion zur völligen Beruhigung des Menschen. Eine gekrönte Preisschrift.* 8vo. Mannheim. Schwan and Götz. pp. 157. (The prize-question had been announced as early as 1793 by the Hague *Gesellschaft zur Vertheidigung der christlichen Religion*; but it was not until 1796 that the prize was adjudged to Lang. Lang makes the Kantian doctrine of religion identical in principle with the religion of reason, and demonstrates from the orthodox standpoint that this must necessarily be supplemented by the religion of revelation. At the same time he disputes many views, as attaching to the religion of reason, which Kant had never expressed, but rather himself opposed : as for instance the old dogmatic solution of the Théodicée problem. He also ascribes to Kant the assertion — which was never made by the Master, and which does not follow from his principles — that the mere idea of divinity suffices, but that belief in the objective

existence of God can be dispensed with. — The following no. 1919 forms a supplement to no. 1918.)

1919) *Lang, Wlh. Tob.*: *Ueber die Unentbehrlichkeit der christlichen Offenbarungsreligion für Aufgeklärte*. In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). 1810. Part xv. No. 1. pp. 1–50. Cf. also no: 2535.

1920, 1921; *Leerwerden der Kirchen*.

1920) *Leerwerden, Ueber das* — *der Kirchen in unserm Zeitalter, veranlasst durch das Fragment eines Gesprächs in dem Oktober und November Stücke der Monatsschrift, v. u. f. Mecklenburg*. In the: *Neue Monatsschrift von und für Mecklenburg*. Year VI. Parts xi and xii. pp. 364–367. (The emptying of the churches is ascribed, among other causes, to the employment of the objectionable Kantian moral exegesis by immature and superficial minds. — On the other hand, there is a defense of the application of the Kantian principles to sermons, and a recommendation of the moral exegesis for purposes of edificatory exposition, in the same place: year VII. 1798. Parts vii and viii. pp. 209–215:)

1921) *Simonis, Fr.*: *Ueber Kants Methode, die Bibel zu erklären, veranlasst durch eine Aeußerung in dem Aufsätze: No. VIII des 11ten und 12ten Stücks dieser Monatsschrift*. 1797.

1922) *Lettre à M. Kant sur l'insuffisance de ses preuves pour établir la Perfectibilité du Genre humain, ainsi que sur la faiblesse de l'étrange paradoxe, qu'il en fait résulter, savoir que, vû les progrès actuels de cette prétendue perfectibilité, de même que l'impossibilité de prouver par des Idées purement métaphysiques, ou abstraites, l'existence de Dieu, la Société pourroit un jour se maintenir sans le frein des opinions religieuses, même sans celui des loix*. 8vo. Brunswick, Blankenburg and Hamburg. pp. 40. (Polemic against Kant's dominant idea in the *Fr.*, which the writer of the letter compares with that of St. Pierre. The complaints of the harmful consequences of the Kantian philosophy appear to be based upon particular instances, in which a real misuse of it was made by incompetent disciples or pseudo-disciples of Kant, but which do not in the least degree justify themselves as against the philosophy itself.)

1923, 1924; *H. Fr. Link*.

1923) *Link, H. Fr.*: *Beyträge zur Physik und Chemie*. 8vo. Rostock and Leipsic. Stiller. Part i. *Ueber einige Grundlehren der Physik und Chemie*. 1795. pp. 124. Part ii. *Beobachtungen und Betrachtungen über den Wärmestoff*. 1796. pp. ii, 222. Part iii. *Beyträge zur Philosophie der Physik und Chemie*. 1797. pp. 172. (Link is an adherent of Kant's dynamical theory, and attempts to apply it in physics and chemistry.)

1924) *Link (H. Fr.)*: *Ueber die Anwendung und den Missbrauch der Natur-Wissenschaft in der Physik*. In the: *Nth. Ph. I.* VII. 4.

pp. 315-333. (On the right and wrong application of the Kantian philosophy in natural science.)

1924a-c) Maimon, *Sbn.*: cf. nos. 777, 809, 810.

1924d) Mehmel, *Gli. E. Ag.*: *Versuch einer compendiarischen Darstellung der Philosophie zur Erleichterung ihres Studiums*. 8vo. Erlangen. Palm. Part i. *Theorie des Vorstellungsvermögens, als elementare Grundlage der Philosophie*. Also with the second title: *Versuch einer vollständigen Theorie des Vorstellungsvermögens, als elementare Grundlage der Philosophie*. pp. xvi, 138, with index of 12 pp. Part ii. *Allgemeine reine Logik*. pp. 138. Kayser's *Bücherlexikon* quotes a third and fourth part also — the *Theorie des Gefühlsvermögens* and the *Kritik des Geschmacks* — as having appeared in 1797. But in the *Allgemeines Repertorium der Literatur* for the years 1796 to 1800, and in Weidmann's *Messkatalogen* for the years 1797 to 1799 (under the title: *Allgemeines Verzeichniss der Bücher, welche in der Frankfurter und Leipziger Messe*, etc.), these two parts (3 and 4) are not quoted as having appeared, or announced as to appear. And I can get no information concerning them. The University Library at Erlangen does not possess them. (In terming the theory of the ideational faculty [= the totality (*Inbegriff*) of all the mental faculties which coöperate in any way in human knowledge] the "elementare Grundlage" of philosophy, Mehmel does not mean to assert that it underlies and renders possible the whole of philosophy, but only that it is with it that the study of philosophy must be begun. Mehmel does not think that an "Elementarphilosophie," in Reinhold's sense, is necessary. The principle of all philosophizing is not a supreme proposition, but the postulate of an original ideation ["des ursprünglichen Vorstellens"; Beck!] Mehmel does not follow any of the critical philosophers upon all points, but endeavors to steer his skiff, with its load of eclectic wares, unharmed, between the many rocks of differences of opinion.)

1925-1928; *Ge. Sm. Alb. Mellin*.

1925) Mellin, *Ge. Sm. Alb.*: *Encyklopädisches Wörterbuch der kritischen Philosophie, oder Versuch einer fasslichen und vollständigen Erklärung der in Kants kritischen und dogmatischen Schriften enthaltenen Begriffe und Sätze, mit Nachrichten, Erläuterungen und Vergleichen aus der Geschichte der Philosophie begleitet und alphabetisch geordnet*. Large 8vo. Züllichau and Leipsic. (From Vol. II on, Jena and Leipsic.) Frommann. Vol. I. Division 1. 1797. pp. xiv, 464. (*A posteriori* to *Axiomen*.) Division 2. 1798. pp. 465-880. (*Bastarderklärung* to *Cultur*.) Vol. II. Divisions 1 and 2. 1799. pp. 1-504, 513-993. (*Dämonologie* to *Extension*, and *Faktum* to *Gewissen*.) Vol. III. Division 1. 1800. pp. 1-430. (*Gewissheit* to *Immortalität*.) Division 2. 1801. pp. 449-890. (*Imperativ* to *Lernen*.) Vol. IV. Division 1. 1801. pp. 1-453. (*Liberalität* to *Noumen*.) Division 2. 1802. pp. 449 (sic!) — 888. (*Oberhaupt* to *Receptivität*.) Vol. V. Division 1. 1802.

pp. 1-454. (*Recht to Systematische Methode.*) Division 2. 1803. pp. 455-858. (*Tadelsucht to Vernunftwissenschaft.*) Vol. VI. Divisions 1 and 2. 1804. pp. 1-366, 367-606. (*Verrückung to Zwittergrundsatz*: this in the first Division; seven indices, very valuable, make up the second.) (The whole is a very meritorious piece of work, which possesses a considerable value even at the present day, as a collection of materials. As regards the *R.V.*, of course, it is put altogether out of date by Vaihinger's commentary. This rises far above the level of no. 1925, in that it always submits the views of Kant and his opponents to a critical evaluation, whereas Mellin is very often contented with the simple repetition of Kant's words, and only attempts to supplement and explain by the citation of parallel passages from his works. A second marked defect of no. 1925 is its lexicographical form, which is absolutely unnecessary for the literary presentation of the subject-matter. This renders a survey of the whole difficult, and — since it frequently involves the separation of what belongs very closely together — makes itself distinctly felt, as really disturbing, by the reader. — In nos. 1926 and 1927 Mellin performed yeoman's service in the particular matter of the terrible terminology of the Kantian writings.)

1926) Mellin, *Ge. Sm. Alb.*: *Kunstsprache der kritischen Philosophie, oder Sammlung aller Kunstwörter derselben mit Kants eigenen Erklärungen, Beyspielen und Erläuterungen; aus allen seinen Schriften gesammelt und alphabetisch geordnet von Ge. Sm. Alb. Mellin.* Large 8vo. Jena and Leipsic. 1798. Frommann. pp. ii, 314.

1927) Mellin, *Ge. Sm. Alb.*: *Anhang zur Kunstsprache der kritischen Philosophie, welcher die, in dieser Sammlung von Erklärungen noch fehlenden, hauptsächlich aber die in Kants Anthropologie und Streit der Fakultäten befindlichen, Erklärungen enthält; gesammelt und geordnet von Ge. Sm. Alb. Mellin.* Large 8vo. Jena. 1800. Frommann. pp. 104. (Mellin issued one dictionary more, which, although not limited to the terms of the Kantian philosophy, and not especially devoted to its exposition, is nevertheless based upon the critical philosophy, which brings an order and system into its accidental alphabetical arrangement. The work is limited in essential to pure philosophy, to the total exclusion of history, literature, and polemics, although it includes as well what is most important in the domain of empirical psychology and paedagogics.)

1928) Mellin, *Ge. Sm. Alb.*: *Allgemeines Wörterbuch der Philosophie, zum Gebrauch für gebildete Leser, welche sich über einzelne Gegenstände der Philosophie unterrichten wollen.* Large 8vo. Magdeburg. Matthias. Part i. 1806. pp. viii, 405. Part ii. 1807. pp. 386. (It remained unfinished. Part ii contains the letter B.)

1928a, b) Metz, *Andr.*: cf. nos. 1663, 166.

1928c, d) Michaelis, *Chn. Frdr.*: cf. nos. 1675, 1676.

1929) Moral, *Was verlor oder gewann die — durch die kritische Philosophie?* In the: *Litterarisches Magazin für Katholiken und deren*

Freunde. Vol. II. Part ii. 8vo. Coburg. 1797. Ahl. (The author attempts to reconcile the Roman Catholics to Kant's attacks upon the proofs of the existence of God and of immortality formerly current.)

1930) *Müller, Ge. Chn.*: *Entwurf einer philosophischen Religionslehre*. Part the first. 8vo. Halle. Renger. pp. xxiv, 281. (No second part appeared.) (The contents is composed in essential of the Kantian moral-theology. The author lays down a road to the actual subject of the work by over-detailed preliminary investigations. These prefatory studies treat of the concepts of theology and religion, of their relation to one another, of the relation of religion to morality, of the difference between objective and subjective religion, and so forth. On the lines of the Kantian exposition of the moral-theology the question is raised, and examined in detail, how far the idea of the divine legislation can and may exercise a determining influence upon the will, irrespective of pure morality. There is a polemic against Fichte, who is said to have based his theory of revelation upon the "Princip der Entäusserung oder der Uebertragung der gesetzgebenden Auctorität der Vernunft in den Willen Gottes.")

1931) *Münch, Jh. Gli.*: *Abriss der Metaphysick nach Kant, zum Behufe seiner Vorlesungen entworfen*. 8vo. Nurenberg and Altdorf. Monath and Kussler. pp. 104. (A brief history of metaphysics, following the hints given by Kant at the end of the *R.V.* The rest of the contents is composed of a summary of Reinhold's theory of the ideational faculty.)

1932) *Murhard, F. Wlh. Aug.*: *Darf der Entwurf des ewigen Friedens ausgeführt werden?* In the: *Deutsche Monatsschrift*. 1797. Vol. I. January. pp. 3-8. (The question is answered in the affirmative, in accordance with the *Fr.*)

1933) *Murhard, F. Wlh. Aug.*: *Beitrag zur Geschichte der Entwürfe zum ewigen Frieden oder Entwurf Heinrichs des 4. Königs in Frankreich, zu einer allgemeinen christlichen Republik und zum ewigen Frieden*. In the: *Deutsches Magazin*. March. pp. 240-249. Continued under the title: *Fernere Beiträge zur Geschichte der Entwürfe zum ewigen Frieden*. Same place. April. pp. 330-333. (Deals with the "huit entretiens" of the Genevan tradesman Goudet, 1691.) Continued under the title: *Fortgesetzte Beiträge zur Geschichte der Entwürfe zum ewigen Frieden, oder Entwurf des Abbé St. Pierre*. Same place. May. pp. 493-507. Concluded under the title: *Vierter Beitrag zur Geschichte der Entwürfe zum ewigen Frieden, oder philosophischer Entwurf Immanuel Kants zum ewigen Frieden*. Same place. June. pp. 616-618.

1933a) *Musen Almanach, herausgegeben von Schiller*: cf. no. 1688.

1934 - 1938a. *Seb. Mutschelle*.

1934) *Mutschelle, Seb.*: *Bemerkungen über die Evangelien auf die Festtage Mariä und der Apostel für Prediger, Katecheten und Lehrer*. 8vo. München. 1797. Lentner. pp. 427. New edition. 1808. (The attempt

to confine religion within the circle of the Kantian moral-theology, and on the other hand to discover this in the Bible by the aid of moral exegesis, comes more decisively to the front in no. 1934 than it does in the other 'Remarks' on related subjects, — on the gospels for Sundays [two volumes; five editions between 1786 and 1805] and on those for the *Festtage des Herrn* [three editions between 1790 and 1805]. The same endeavor appears in the following nos. 1935 to 1938.)

1935) *Mutschelle, Seb. : Moralthologie oder theologische Moral, vorzüglich zum Gebrauch für seine Vorlesungen.* Large 8vo. Munich. Lentner. Part i. *Allgemeine Moral.* 1801. pp. 253. (In the work itself the concluding pages are numbered erroneously 141 to 153, instead of 241 to 253.) Part ii. (*Besondere Moral*) has on its title, after the word *Moral*, the addition: *fortgesetzt von einem Verehrer des sel. Sebastian Mutschelle (Ign. Thanner, that is); zu Vorlesungen bestimmt.* 1803. pp. xvi, 322, with index of pp. 22 for both volumes.

1936) *Mutschelle, Seb. : Predigten und Homilien auf alle Sonn- und Festtage des Jahres.* 8vo. Munich. 1804. Lentner. Vol. I. pp. 416. Vol. II. pp. 391. Second year. Two parts. Same place. 1812. (The sermons were published after the death of Mutschelle, from his literary remains, — which contained over four hundred sermons, — by Weiller and Lechner. There were some Sundays for which he had not provided a sermon. These lacunae were filled up by other popular addresses, of an edificatory nature, previously unprinted; without anything being said by the editors of their interpolation.)

1937) *Mutschelle, Seb. : Vermischte Predigten, welche an verschiedenen Festtagen und bei verschiedenen Veranlassungen gehalten wurden.* (Published after the death of the author.) 8vo. Munich. 1815. Lentner.

1938) *Mutschelle, Seb. : Kirchweihpredigten, aus dessen hinterlassenen Schriften gesammelt und herausgegeben.* 8vo. Munich. 1821. Lentner.

1938a) *Mutschelle, Seb. :* with *Mutschelle, 1797*, cf. further no. 488.

1938b) *Muth, Placd. :* cf. no. 1681.

1939) *N.* pp. 161–173: review * of the *A. R.*

1940) *N. A. D. B.* Appendix to volumes 1–28. II. pp. 175, 176: review of Kant's earlier writings (no. 10) by *Pz.* (= *Pistorius*).

1940a) Cf. also no. 848.

1941) *N. A. D. B.* 30. II. pp. 444–446: review * of the Königsberg French translation of *Fr.*; and in particular of the addition made by Kant in the second edition.

1942) *N. A. D. B.* 32. II. pp. 511, 512: review of *Fr.*, second edition, by *De.* (= ? Parthey, in his work "*Mitarbeiter Nicolais*," does not mention the abbreviation for the volumes 29–68).

1942a) *Neeb, Jh. :* cf. no. 1442.

1943) *Neide, J. G. Cp. : Ueber die Redetheile. Ein Versuch zur Grundlegung einer allgemeinen Sprachlehre.* 8vo. Zülichau. Frommann. pp. 40. (Neide wishes to base linguistics upon Kant's epistemology. The

parts of speech, their functions, and their possible inflections can be determined *a priori* from the pure forms of sensibility and the pure concepts of the understanding. So Neide brings the dative, accusative, and genitive cases into connection with the categories of relation; likewise the copula 'is,' the active, and the passive.)

1943a) Nicolai, *Frdr.*: cf. no. 1689.

1943b) Niemeyer, *Ag. Hm.*: cf. no. 1188.

1944-1948; *Fr. Imm. Niethammer.*

1944) Niethammer, *Fr. Imm.*: *Doctrinae de revelatione modo rationis praeceptis consentaneo stabiliendae periculum.* 8vo. Jena. 1797. Stahl. pp. 110. Also under the title: *De persuasione pro Revelatione ejusque stabiliendae modo rationis praeceptis consentaneo.* I—D.

1945) Niethammer, *Fr. Imm.*: *Versuch einer Begründung des vernunftmässigen Offenbarungsglaubens. Nach dem Lateinischen. Mit einem Anhang, der eine Darstellung des Gesichtspunkts enthält, aus dem diese Begründung aufgefasst werden muss.* 8vo. Leipsic and Jena. 1798. Frommann. pp. viii, 180. (No. 1945 is the German translation of no. 1944, which is written in bad Latin, and difficult to understand.)

1946) The *Anhang* (pp. 121-180) is printed from the: *N. Th. I.* II. 1798. pp. 456-507, where it had appeared as a notice of no. 1944. — Niethammer shows himself here to be a disciple of the Fichteian Idealism. In place of the old belief in an undemonstrable revelation, he desires to set up a new, and the only tenable, faith. Revelation is in his opinion necessary, if without it a true morality is impossible. And this is the case with men, who stand at the lowest level of knowledge, and do not recognize any idea as true and valid, which they do not imagine to proceed from an object external to themselves. In their eyes, the moral law — if it is to exercise an influence upon action — must be the revealed law of God. For them, that is, belief in revelation (*Glaube an Offenbarung*) is necessary. — At the second level of knowledge, men ascribe objective validity to the ideas produced by themselves, and regard the objective will of God, who exists outside of and beyond idea, as proceeding from the idea of God and discoverable by reason in it. Here there is necessary simply a belief involving religion and revelation (*Religions- und Offenbarungsglaube*); that is to say, it must be believed that God reveals *his* will, *his* law, to us, by the intermediation of our reason. — At the third and highest level, finally, men look for the ground of all reality in their own original activity, and so find that they themselves are the sole creators of the moral law and of the unconditioned obligation that follows from it.

Offenbarungsglaube is, therefore, a matter of conscience. Every one must make his own decision with himself, in regard to whether he can do without it or not. The moment of time at which it is unnecessary for *any*

man will never arrive. Consequently, it must be conceived of as lasting forever. — The teacher, who is able to live morally without it, may nevertheless act it out in the presence of persons who stand upon lower levels of knowledge than himself, — because it is the most efficient means of arousing the activity of reason in man, of educating him to the idealistic mode of knowledge and to a pure moral self-determination, and thus of raising him to the higher level or levels which he still has to attain. Only, the foundations of the *Offenbarungsglaube* must rest upon the belief in providence, and this again be ideated idealistically in accordance with the principles of the teleological judgment; that is to say, men must learn to look for the real basis of this belief in their own moral consciousness, and to perceive that they do not *experience* the occurrences, which they ascribe to providence, as *operations of providence*, but that they merely experience *occurrences*, and *refer* them of *their own activity* to providence, without discovering in them any indication of or any incitement to this reference. At the same time, the belief in providence is not on this account an arbitrary appreciation of the universe, but is necessarily founded in the system of human knowledge, and in the unity of consciousness in general. It consists in the assurance that everything which man, from the standpoint of reflection upon his action, opposes to this action as not being in his power to do, is subject to precisely the same law as that to which he himself must unconditionally submit his action. Now while the belief in providence teaches in general that everything which is and which occurs stands under the direction of a higher hand than man's, the *Offenbarungsglaube* deduces the fact — in its special application of this maxim — that we cannot mistake the visible traces of this directing hand in the particular instance of the origin and diffusion of the Christian religion.

It must be admitted that in contradistinction to the method of many christianizing theologians, who endeavored to smuggle in their favorite dogmatic and irrational propositions by the back-door of the practical reason, the method by which Niethammer attains to his results keeps in the main within the limits of Kant's practical postulates and within the domain of a belief which is neither refutable nor demonstrable by any form of science. But fault must be found with the whole hocus-pocus of deductions, first principles, etc., through which Niethammer threads his devious way to his results. And fault must also be found with the ambiguity of his expression of his views as to the employment of the *Offenbarungsglaube* in popular instruction.

Against the pseudo-Kantians among the theologians, of the class mentioned above, Schelling makes a sharp but merited attack, *à propos* of no. 1944, in no. 1947 :

1947) *Schelling, Fr. Wlh. Jos. : Ueber Offenbarung und Volksunterricht*. In the: *Nth. Ph. I.* 1798. VIII. 2. pp. 149–163. Reprinted in *Schellings sämtliche Werke*. Division I. Vol. I. 1856. pp. 474–482.

1948) *Niethammer, Fr. Imm. : Versuch einer Darstellung des Vernunft-*

mässigen in den materialen Moral-Principien. In the: *Nth. Ph. I.* V. 2. pp. 117-160. (Classifications of the material systems of ethics. Exposition of the empiristic systems among them, — those which either rest upon the principle of education and the civic constitution, or upon that of moral feeling, or upon that of the revealed will of God, as their foundation. Inquiry for the true philosophical germs and the rational element in them. The projected conclusion of the article did not appear.)

1948a) *Nth. Ph. I.*: cf. no. 1809.

1949) *Nüsslein, G.*: *Programma. Disquisitio de humanae voluntatis libertate.* 4to. Bamberg. pp. 34. (Nüsslein represented the Kantian point of view.)

1950) *Obd. I.* pp. 1041-1067: review * of the *A. R.*

1951) *Olshausen, Dtl. Jh. Wth.*: *Sollen wir wieder von vorn anfangen?* In the: *Deutsches Magazin.* Vol. XIV. October. pp. 399, 400. (Against the assertion of Kant in no. 73, that no experienced and reflective man would want to live his life again under the most favorable [*i.e.*, the most favorable earthly, of course] circumstances, is quoted a passage from Leibniz's *Theodicee.*)

1951a) *Olshausen, Dtl. Jh. Wth.*: cf. also no. 1445a.

1951b) *Peutingner, Ulr.*: cf. no. 1451.

1952) *Philosoph, Der —, oder compendiöse Bibliothek alles Wissenswürdigen über Lebensweisheit.* Section XIII. (Edited by *K. Chn. Andre.*) 8vo. Eisenach and Halle. Gebauer. Part i. 1797. pp. 120. Also under the title: *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände.* Section XIII. *Der Philosoph.* Part i. (No Part ii appeared. In this Part i the author speaks in the first place of the concept and the divisions of philosophy, following very closely the lines laid down in Heusinger's *Encyclopädie* [no. 1617]. He then goes on to give a concise summary of the *R.V.*, *Pr.V.*, and *U.*)

1952a) *Pöhlitz, K. H. L.*: cf. no. 1467.

1953) *Philosophie, Kantische — in England.* 8vo. London. Without mention of the publisher. (Really: Hanover. Hahn.) pp. 46. (Not a historical account, but in the main a collection of excerpts from the following work: *Eine allgemeine, einleitende Darstellung von Professor Kants Grundsätzen über den Menschen, die Welt und die Gottheit, den Gelehrten zur Prüfung vorgelegt von F. A. Nitsch.* London. 1796. [Appeared only in English.] The excerpts are interspersed with valueless, injurious remarks, the principal intention of which is to chide the Kantian philosophy for its supposed tendency towards irreligion.)

1954) *Pörschke, K. L.*: *Einleitung in die Moral.* Large 8vo. Libau. Friederich. pp. xxix, 460. (The work differs, greatly to its advantage, from many other expositions of the Kantian ethical system, in that it is not crammed — as the others mostly are — into the strait-waistcoat of a systematism which is foreign to its contents. Pörschke, it is true, follows Kant as regards all his fundamental concepts; but in the course of the exposition

takes his own way, with freedom and yet with consistency. His originality consists especially in the anthropological treatment of the doctrine of duty.)

1955) *Predigten, Ueber — nach Kantischen Grundsätzen*. In: *Augustis Theologische Blätter* (cf. no. 1900). Year I. No. 47. pp. 737–741. (Four frightful examples of this kind of sermon are communicated, — partly from the writer's own experience, partly from that of others [cf. no. 1613].)

1955a) *Probst: Réflexions sur la paix perpétuelle conçues sur le projet de Kant*. 8vo. Vienna. pp. 22. (Kant's proposals are not capable of realization in practice.)

1956–1957; Reinhard — Stäudlin.

1956) *Reinhard, Fr. Vkmr.: System der christlichen Moral*. Third edition, revised. Large 8vo. Wittenberg and Zerbst. Zimmermann. Vol. I. 1797. pp. lxvi, 754. Vol. II. 1800. pp. xiv, 586. Vol. III. 1804. pp. xii, 746. Vol. IV. 1810. pp. xvi, 744. Vol. V, with an index to the whole work, was published in 1815, after Reinhard's death; edited by *Pt. K. W. von Hohenthal*. pp. viii, 381 and 480. Fourth edition, revised and enlarged. Vols. I, II, III. 1802–1807. (Additions also purchasable separately.) Fifth edition. Vol. I. 1815. (In the second edition, 1791–92, Reinhard regarded it as still too early for the taking up of a position for or against the critical philosophy. In the preface to Vol. I of each of the subsequent editions, however, he writes at length of the influence of the new philosophy upon Christian ethics and theology. And in the body of the work there is inserted a good deal of polemic against Kant. Everywhere Reinhard shows himself to be a real investigator and thinker; and the views which he expresses are well worth taking account of. Kant's attempt at an accurate determination of the forces of the human mind he considers to be fruitless. A discrimination of the objective from the subjective element in human knowledge would be only possible if things-in-themselves were knowable. — Detailed study of all the philosophical systems had produced in Reinhard a certain attitude of skepticism, of mistrust of speculation and of the human reason in general, and induced him to confine himself exclusively to divine revelation as given in Christianity. Kant's system, he thinks, is irreconcilable with Christian revelation, and indeed with any notion whatsoever of revelation which professes to have its propositions accepted upon authority. Kant's principal errors consist in his having carried the classificatory division of the faculties and forces of the human mind too far, and having been unable to arrive at a correct view of these mental forces in their interconnection and coöperation. These mistakes explain, for instance, his unjustifiable preference of the practical proof of the existence of God over the theoretical proofs, and his exaggerated rigorism in ethics. Reinhard looks upon the injunction :

“Strebe nach Vollkommenheit,” as the supreme law of ethics. He states it neither as a formal nor as a material principle ; but declares it to be of a mixed nature, — the only type which is utilizable for man, himself composite of reason and sensibility.

Stäudlin subjected these attacks to a very thorough examination, in no. 1957. He rebuts most of them, by the judgment that they do not apply to Kant ; and disputes with especial vigor Reinhard's perfection-principle. On some points, however [as regards the neglect of the theoretic proof of the existence of God, for example], he declares his agreement with the writer.)

1957) *Stäudlin, K. F. : Ueber den Werth der kritischen Philosophie vornehmlich in moralischer und religiöser Hinsicht, den Gebrauch und Missbrauch derselben in den theologischen Wissenschaften, und den Geist und die Geschichte des Skepticismus.* In : *K. F. Stäudlins Beiträge* (cf. no. 1568). Vol. III. No. 7. 1797. pp. 263–367. Vol. IV. No. 3. 1798. pp. 83–189. Vol. V. No. 11. 1799. pp. 312–378. (From about the middle of these articles onwards, Stäudlin uses Reinhard's work only as a convenient peg upon which to hang a number of various thoughts, which he had long been burning to be rid of. Thus he speaks in what is often a clever, and always a sensible and impartial style, of the effects of the critical philosophy upon friends and foes, upon its right employment in the domain of theology and its reconcilability with revelation, upon Kant's real views and opinions in the *Rel.* and *Str.*, upon the moral exposition, and so on. Originally, he had intended to add a long supplement in defense of no. 1219, upon the spirit and historical development of skepticism ; but later, in order to keep the series of articles within reasonable limits of space, he preferred to keep this back for a third volume of no. 1219, which should appear if the philosophical ferment of the time took a more favorable turn : — but which never did appear.)

1958) *Reinhards Urtheil über die kritische Philosophie.* By *Fr.* In : *Augustis Theologische Blätter* (cf. no. 1900). Year II. No. 18. 1797. pp. 273–282. (Synopsis of the preface to no. 1956.)

1959) *Reinhold, K. Lh. : Periculum novae theoriae facultatis repraesentativae humanae ; theotisce [latine] vertit F. Glo. Born.* Large 8vo. Leipsic. 1797. Schwickert. pp. xlviii, 503. (Translation of no. 252. Intended, like no. 11, to aid in the diffusion of the Kantian philosophy in foreign countries.)

1959a, b) *Reinhold, K. Lh. : cf. also nos. 287, 288.*

1960, 1961; *Spalding on Religion.*

1960) *Religion, eine Angelegenheit des Menschen* (by *Jh. Joach. Spalding*). Small 8vo. Leipsic. Voss. pp. 189. The following editions gave the name of the author. Second edition, enlarged. 8vo. Berlin. 1798. Voss. pp. 300. Third edition, with additions. Same place. 1799.

pp. 365. Fourth edition. 1806. Also translated into Swedish. (The book is a protest, in popular but dignified language, against the frivolity of the spirit of the age; and preaches a return to religion. It shows markedly the influence of Kant's practical philosophy and moral-theology, without however committing itself in any way to his system. A summary of no. 1960 appeared, under the title: *Ueber die geist- und herzvolle Schrift: Religion, eine Angelegenheit des Menschen.* In :)

1961) *Hufnagel, Wlh. Fr.: Für Christenthum, Aufklärung und Menschenwohl.* Vol. II. Part vi. No. 14. 1797.

1962) *Resultate der philosophirenden Vernunft über die Natur der Sittlichkeit zusammengestellt von Ge. Dreyes.* 8vo. Leipsic. Crusius. Part i. 1797. pp. 342. Part ii. 1798. pp. 472. (Anthology from the most of the more important philosophical works upon moral philosophy, — not always taken from the original sources. The second volume is occupied with the critical philosophers. The author has taken the responsibility of appreciation very easily. He hardly ever judges for himself, but takes the opinions expressed in the books of the critical philosophers, — occasionally, however, having recourse to other writings: so that his collection has not even the merit of uniformity. At the end of the second Part Dreyes meets the objections urged by Garve against the Kantian moral principle.)

1963, 1964; *Matrn. Reuss.*

1963) *Reuss, Matr.: Vorlesungen über die theoretische und praktische Philosophie, welche Maternus Reuss seit dem J. 1789 gehalten, und nun zunächst für seine zeitherigen und künftigen Zuhörer, auch für jene Denker, welche das Wesentliche der Lehre der Logik, Metaphysik, Naturrecht und Moralphilosophie nach den Grundsätzen der kritischen Philosophie zu verstehen und beurtheilen zu können wünschen, ohne Vorlesungen darüber zu hören, im Grundrisse zum Druck befördert hat.* 8vo. Würzburg. 1797. Riener. Part i. *Vorlesungen über die Logik.* pp. xxxii, 112. Part ii. *Vorlesungen über die Metaphysik.* pp. 331. (This work, like nos. 728–733a, has no importance intrinsically, but possesses a certain historical value, in that it contributed to the diffusion of the Kantian philosophy in Roman Catholic Germany. There is nothing new in it. The logic begins with a theory of the ideational faculty according to Reinhold; in the remaining portion Reuss follows Jakob very closely. The lectures on metaphysics reproduce the principal contents of the *R.V.*, though not in a pure form: the exposition is perpetually interrupted by propositions and passages taken from Reinhold's writings. It is obvious that a correct representation of the *R.V.* cannot be obtained by such means. The customary method of the more invertebrate Kantians — to reproduce Kant and his more independent disciples so far as possible word for word — is also followed by Reuss. That they might be introduced into Roman

Catholic monasteries and schools, the lectures were translated into Latin [no. 1964], with but few alterations. The death of the author prevented the completion of the work.)

1964) *Reuss, Matr. : Initia doctrinae philosophicae solidioris.* Large 8vo. Salzburg. Mayer. *Pars prima. Initia Logicae.* 1798. pp. 127. *Pars secunda. Initia physicae purae una cum prolegomenis ad metaphysicam. Opus posthumum editum a P. Mezger.* 1801. pp. xvi, 122.

1965-1969; Jean Paul Frdr. Richter.

In his philosophical views, Richter belongs to the philosophy of belief, and is strongly influenced in particular by Jacobi. He had intimate personal relations to Jacobi and Herder. He read through Herder's *Meta-kritik* (no. 2269) before its appearance, and suggested many improvements in the text. Upon most questions Richter is opposed to the critical philosophy. Outbursts against the breed of critical owls, who drain the oil dry from the church lamps in place of filling them, are scattered up and down all his writings, and oftentimes dragged in quite wantonly. He is especially bitter against the extremely rationalistic character and the aprioristic constructions of the critical philosophy, finding grave fault with it for not being willing to recognize any sort of impulse, feeling, instinct, — in a word, anything that cannot be explained. Really, the unintelligible is the kernel and prize of the world-all and of knowledge. If any finite mind were able to resolve the totality of knowledge into mere conceptualities, it would still have gained, Richter thinks, nothing more than a transparency without value or consistence. The Kantians try to attenuate matter, or to solidify words to matter. Their philosophy is a purely conceptual philosophy, out of relation to practical life. Kant's moral proof of immortality is termed an 'electrical cobweb.' Richter himself endeavors to revive the old used-up proofs of immortality (great talents, which point to a continuance of life beyond this present one, etc.), but believes that a *full* conviction can only be secured by appearances of dead persons to the living. With regard to the existence of God, too, Richter returns to the older proofs, and especially to the teleological. He is exceedingly angry at the cold-blooded way, in which the Kantians discuss and weigh evidence about the existence of God. Kant's own attack upon eudaemonism Richter regards as up to a certain point justified. But Kant has misunderstood the object of his attack, and made a bogey out of it. His rigorism is exaggerated: an *absolutely* altruistic virtue simply does not exist among mankind. In contradistinction to Kant, Richter allows the feelings a voice in the determination of moral action. —

Of the various monographs, etc., which deal with Richter, no. 1965 enters in greatest detail into the question of his relation to Kant. It also gives a good table of the principal passages in his writings in which Kant is referred to.

1965) Müller, Jos.: *Jean Paul und seine Bedeutung für die Gegenwart*. Large 8vo. Munich. 1894. Lüneburg. pp. 436. To this belongs, as supplement :

1965a) Müller, Jos.: *Die Seelenlehre Jean Pauls. I—D.* Large 8vo. Munich. 1894. Lüneburg. Three sheets. (To these two works I would refer the reader. I enumerate in what follows only those of Richter's works which contain his polemic against Kant and the critical philosophy in greatest detail.)

1966) (Richter), Jean Paul (Fr.): *Das Kampaner Thal, oder über die Unsterblichkeit der Seele; nebst einer Erklärung der Holzschnitte unter den zehn Geboten des Katechismus.* 8vo. Frankfort and Leipsic. (Erfurt. Hennings.) pp. 148 and 212. — *Jean Paul's sämtliche Werke.* 8vo. Berlin. Reimer. Part xl. Number 8. Vol. V. 1827. pp. x, 197. (The *Kampanerthal* occupies pp. 1–78.) There are many other editions of no. 1966, as of the following numbers also. But I shall not mention them, for brevity's sake. The following no. 1967 is to be regarded as supplementary to no. 1966.)

1967) Richter, Jean Paul Fr.: *Selina, oder über die Unsterblichkeit der Seele.* In: *Jean Paul's literarischer Nachlass.* Vols. I, II. (In the: *Sämtliche Werke*, Parts lxi, lxii.) 8vo. Berlin. 1836, 1837. Reimer. Vol. I. pp. 1–188.

1968) (Richter), Jean Paul (Fr.): *Vorschule der Aesthetik, nebst einigen Vorlesungen über die Partheien der Zeit.* Three parts. 8vo. Hamburg. 1804. Perthes. Second edition. 8vo. Tübingen. 1812. Cotta. — *Jean Paul's sämtliche Werke.* 8vo. Berlin. Reimer. Parts xli–xliii. Number 9. Vols. I–III. 1827. pp. 223, 231, 174.

1969) (Richter), Jean Paul (Fr.): *Clavis Fichtiana seu Leibgeberiana.* (Appendix to the first humorous appendix of the *Titan*.) 8vo. Erfurt. 1800. Hennings. pp. 174. — *Jean Paul's sämtliche Werke.* 8vo. Berlin. Reimer. Part xxx. Number 6. Vol. V. 1827. pp. 1–68. (Fichte is more consequent than Kant. If we regard space, time, and the categories as mere forms, and matter as mere phenomenon, what is the use of troubling about the invisible phoenix-ashes of the thing-in-itself?)

1970) von Rochow, Frdr. Ebrh.: *Ueber das, woran man bey einem Dinge denken kann, oder über Kategorien.* In the: *Deutsche Monatschrift.* 1797. Vol. II. June. pp. 97–103. (von Rochow desires to replace the Kantian table of categories by another, which admits only seven categories, viz.: possibility, actuality, cause, effect, end, means, nature [*Beschaffenheit*]. With the knowledge of these categories is attained at once the "Grenzlinie des gemeinnützlichen Wissens oder der Philosophie für alle Stände." From this point of view, von Rochow put the "Materialien" of no. 1971 together.)

1971) von Rochow, Frdr. Ebrh.: *Materialien zum frühen Unterricht in Bürger- und Industrieschulen.* 8vo. Berlin and Stettin. 1797. Nicolai. pp. 47.

1971a) von Rochow, Frdr. Ebrh.: cf. also nos. 1726, 1727.